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AND

THE STATE OF RELIGION.

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1827-35

Princeton Theological Seminary. Society of Inquiry.

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James. H. Stuart.

Brother Stuart was born in the city of Philadelphia April 24th 1803. His parents James, and Martha Stuart, have long resided in the city and been members of the third Presbyterian church Spine Street, in which his father is a ruling Elder of eminent piety, and influence. James was an only son, and a son of much promise. In his earliest infancy he was devoted in prayer by his parents to the sacred office of the gospel ministry, should it please God to qualify him by intellectual endowments, and a gracious renovation of heart, for this holy vocation. He was from a child, taught to know the holy scripture, which are able to make wise unto salvation. The elementary part of his English education embracing the lower branches of mathematics, he acquired chiefly under the tuition of a Mr. Brown of Philadelphia a gentleman highly esteemed, as well for his moral worth as for his skill and success in the instruction of youth. He studied the Latin, and Greek languages principally under the care of Dr. Wiley, and Mr. Joseph Engles. As a linguist Mr. Stuart held a very highly respectable standing. In the spring of 1819 and in the 17 year of his age we find him a student within the walls of Nassau Hall. While occupying a place in this distinguished seat of science, it was his glorious privilege to become a learner in a far higher school – the school of Christ. In the summer of 1820. he, together with a number of his fellow students, became a hopeful subject of a work of grace. His character always so amiable acquired an additional lustre from the new principle implanted in his heart. He now began to view every thing in new and far more interesting associations than formerly, and the academic

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groves, from being the scene of his first pious meditations, became peculiarly endeared to him, as will be seen from a short extract from his private journal while a missionary in Indiana. "The loveliness of the heavens, and the balmy air produce sensations altogether indescribable, and associations correspondent. They were very pleasant, but not a little tinged with melancholy. The days of former years rolled over my soul, and while I felt happy I could scarce refrain from tears. I was transported to the delicious days which I passed in College. I felt that if it were posible I would gladly live them over again. Happy juvenile days free from care, and sorrow!" In the history of his conversion there does not appear to have been any thing very peculiar. His excercises were deep, and rational, and his walk and conversation subsequent to his profession of a hope in the blessed Saviour, such as to evince the reality of the internal change implied. He graduated in the fall of 1821 and was honoured with a distinguished share in the academic laurels. Dr. Green, who was then President of the Hall, writing of him (says) "His literary attainments placed him among the first scholars of every class to which he belonged, and his whole deportment was amiable, and exemplary." Leaving college, which he did with the warmest attachment to its professors, and in the enjoyment of a high place in the confidence and esteem, he spent one year in Philadelphia. During this period he was engaged principally in the study of the Hebrew with Dr. Banks, and of mental science, and Theology with Dr. Ely. "To each of these instructors says one of them he appeared to be a student of unusual promise, and to acquire knowledge with more than common facility." He next entered this Seminary Nov. 7. 1822. As a student of Theology, he sustained a character of the first order in his class, while his consistent piety, and urbanity of manners very much endeared him to all his Brethren. But though singularly uniform in his external deportment his private

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experience during his residence at the Seminary was not wholly escempted from vanety. Under the superintending providence of that Being without whose notice even a sparow falls not to the ground, he experienced a severe trial in relation to the grounds of his hope in the Saviour, and, consequently of his call to the Ministry. All evidence of his being a child of God seemed, for a time, to be entirely obscured from his own view; and so great was his perceplexity, and distress of mind, that he wrote to his parents in the most humble, and modest terms to prepare them for the melancholy event of his quitting the Seminary. This resolution seems to have arisen from the humble opinion he entertained of himself, as being unfit for such a holy, and responsible office. But He that had begun the good work in his heart did not forsake him in the time of his distress. From this furnace of trial, in which he acquired a more profound knowledge of his own heart and more exalted views of sovereign grace, he soon came forth as a vessel refined, and more fully prepared for the Masters use. In the autumn of 1824 he was licensed by the Presbytery of Philadelphia at Norristown Pa. and then returned to the Seminary, with a view to prosecute more extensively the Theological course, and enlarge his stock of ministerial furniture before entering on the active duties of the sacred office. Leaving the Seminary in the spring of 1825 he spent part of the summer in the congregations of West Kishacoquittas, and Dry Valley Mifflin County Pa. where he preached with very considerable acceptance, and popularity. He then took a mission to the West under the direction of the General Asembly's Board. The field designated in his mission was Urbana, and Bucks creek, in the western part of Ohio; and Rush County Indiana. He spent one month in the former, and the remainder of his time in the latter. This mission he executed with zeal, and fidelity, visiting and preaching from house to house, establishing sabbath schools, and prayer meetings. The people of Urbana, and Bucks Creek soon contracted a

very ardent attachment to Mr Stuart which they manifested at his departure from them, by the most melting entreaties that he would return, and become their spiritual guide. Nor was his affection for them any thing less ardent and sincere. But to their solicitations so tenderly expressed he did not then see his way clear to give any definite reply; to which, however he subsequently yielded. After the term of his mission had expired, he travelled through some of the western states for the purpose of improving his acquaintance with the condition of the church, and of temporarily supplying some of the waste places of Zion. In the autumn succeeding, he received ordination by the Philadelphia presbytery with the view of returning immediately to the west to assume the pastoral charge of the congregations of Urbana, and Bucks creek: a negotiation to this effect having in the mean time been accomplished. But though man's heart deviseth his way the Lord directeth his steps. Several successive attacks of Inflamatory Rheumatism detained him until the nesct spring. These left his system greatly enfeebled, but according to the opinion of his physicians, not vitally affected. Such a long detention from labour among the people of his expected charge, proved a severe trial of his patience. But did not damp his ardour, nor diminish his affection for those whom he already contemplated, as looking to him for spiritual instruction. As soon as his heatth was so far recovered as to permit him to travel he again set his face for the West. In the Presbytery of Huntingdon where he had formelly preached he was met by a united call from the congregations of East, and west Kishacoquillas. The unanimity of the call, the fair prospects of healing a breach which had for some years unhappily existed in the first named church, and the wide field of usefulness here presented, were interpreted by his friends, as a providential call to a settlement. To this however he was unwilling to yield

until laying the case before the churches of the west, already named, he might obtain their consent. This they gave in terms which evinced at once their affection for him, and their submission to that disposal of providence which had so suddenly disappointed their fondest hopes. He was soon installed pastor over the churches of East and West Kishacoquillas. About the same time he formed a matrimonial connection with an amiable and pious lady Miss Margaret Law of Mifflintown Pa. Shortly after his settlement, while on a visit to his relations in Philadelphia, he was seized with a malignant attack of Bilious fever by which he was soon greatly prostrated, and from the effects of which he never perfectly recovered. But it pleased the Lord to remove the severity of his affliction for a time, and to restore him again to the people of his charge for whom he longed greatly while sick. The spring following he was appointed a delegate by the Huntingdon Presbytery to represent them in the General Assembly. During this visit to the city he was again attacked by the Bilious fever. Heatth being again partially restored he continued to preach with his wanted fidelity, and with a degree of ardour but too little compatible with the delicate state of his constitution. This was soon evinced by the result. In the early part of August, after administering the Lords supper in West Kishacoquillas, by the exercises of which he was almost entirely exhausted, he was taken suddenly ill with a inflamation of the bowels. This was soon succeeded by return of the inflamatory rheumatism; and this again by symptoms of the bile. So complicated, and so violent was his disease that he was soon hurried to the gates of death. But through the divine blessing on early medical attention, it was checked in its alarming progress, and some respite was afforded him. This however was very partial as he was never afterwards able to be much from his room. He continued notwithstanding to cherish the delightful hope of being again able

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to dispense the bread of life to his beloved people, until about three weeks before his death; which occured on the 27 of February 1828 About that time his disease fell upon his lungs, and afsumed the aspect of a rapid consumption. In a few days his physicians caused him to be informed of their opinion of his case; which was that no hopes could be entertained of his recovery. For this intelligence he seemed prepared. The thought of parting with his beloved family, and friends brought a tear of tender affection to his eye; but he was calm and resigned, cheerfully relinquishing all thoughts of remaining much longer here. His first anxiety was to prepare the dear partner of his bosom for the trial she was soon to pass through. He conversed with her on the subject, and prayed fervently that she might be enabled to submit to the Lords will concerning him. At this time being unable to read, when awake, he would almost always ask some one to read him from the Bible, Clark on the promises, or Watts Hymns ~~and read~~, and pray with him. He was always in a patient, composed, and happy frame of mind: much affected with a view of his own sinfulness; but was enabled to trust in the merits of his blessed Redeemer. He took great delight in hearing those passages of scripture which relate particularly to the Saviour, his atonement & death; and when these were read he made such comments upon them, as exhibited a mind repening for glory. His earnest request in prayer was that he might have patience for his extreme sufferings, submission to the Lords will, and that dying grace might be given him, so that in his expiring moments he might be enabled to cry "Come Lord Jesus: Come quickly" He was swallowed up in love, and gratitude when he reflected upon the goodness of God to him, while his eyes would overflow with tears when bemoaning his base returns for such compasion, and love.

James Henry Stuart.

On the evening but one preceding his death, he remarked to a Rev friend "that he wished he was able to talk, that he might tell of the preciousness of Jesus, and hear of the hope there was for such a vile sinner as himself!" He always spoke in the humblest terms of himself and gave all glory to his Redeemer. On the last night of his earthly pilgrimage, after taking leave in the most tender and affecting manner of all who were in the room, and especially of his own family, he asked one to read the 2d part of the 119 Psalm, saying it was so applicable." He then repeated the first stanza of the hymn, commencing

Jesus lover of my soul
Let me to thy bosom fly. &c

He observed "The Master calleth me" and offered a prayer that he might be ready to go. When asked if he felt he was going to Jesus, he replied "Yes never to go out." After remarking that he was in great pain, he exclaimed. "Come Lord Jesus, come quickly." and prayed that he might be kept from the power of the Tempter in the trying hour; and again repeated as his last words "Come Lord Jesus, come quickly. In a few moments he calmly breathed his last, and thus his happy spirit took its flight to a better world. "Precious in the sight of the Lord is the death of His Saints. His body was intered in the cementry of East Pascagoulas, attended by a very large concourse of deeply interested friends, and acquaintances. Mr. Stuart was possessed of a happy combination of those qualities both personal, and mental which, in every situation of life, are calculated to interest, and charm. As a Theologian he was strictly calvanistic in faith. As a Pulpit orator, he was free from those lofty flights of

imagery which belong only to poetic minds: but united strength and dignity with a pleasing vivacity of thought, and great purity of diction He was, as Dr Alexander observes of him "He was a young man of uncommonly cultivated taste, and of a sound discriminating judgment." His appeals to the consciences of his hearers were usually very direct, and powerful leaving the sinner no way to escape. His career has been short, but we trust, that on the glorious morning of the resurrection it will appear that his labours though brief have not been in vain in the Lord.

Samuel Wilson
and
Joel Stonehoad } Committee.

Andrew. G. Lockridge } Transcriber.

Eusebius Logan.

Eusebius Logan, the son of John Logan, and Rachel Logan was born in Augusta County Virginia. 9 or 10 miles West of Staunton on the 16 of October 1799. His connections were quite respectable. Two Brothers of his father were Ministers of the Presbyterian church, both recently deceased. The present William McPheeters D.D. of Raleigh N.C. is his Mothers brother. His grandmother Rachel McPheeters, who died in Bethel congregation, Augusta County Virginia, a few years ago at the age of 90 years, was (says Mr McFarland) "one of the most inteligent, and devotedly pious females I ever knew. And doubtless her grandson Eusebius, profited much by her instruction, as she resided during his infancy many years in his fathers family. His father has been a ruling elder for many years in Bethel chuch, and has always discharged the duties of his office with zeal, and fidelity. Of seven children now living six are in the full communion of the Presbyterian church. The seventh is not grown, and one is preparing for the Ministry. Eusebius Logan was baptized in infancy by the Rev John Glendy D.D. now of Baltimore, in Hebron church of which Dr Glendy was then pastor. Eusebius Logan was "says his father) always a sober well disposed, and dutiful child He appeared to be under the influence of religion from childhood. He was in the practice of secret prayer when not more than three, or four years old."
He made a publick profession of his faith in Christ when he was about 15 years of age, and was received a member of Bethel Church. With respect to the time, and circumstances of his conversion I can not (says his father) give any particular account. The work of grace upon his soul appeared to commence very

Eusebius Logan.

early, and to be gradual in its progress. Soon after he made a profession of religeon he commenced the study of the classics with the Rev Samuel Brown then Pastor of New Providence church Rockbridge County Virginia. His next instructor was his Uncle the Rev Joseph Logan then residing in Goochland County Virginia. He remained with his Uncle 6 Months, and then he returned home, and studied under the Rev Robert H. Chapman D.D. two years in Greenville Augusta County Virginia. His next movement was to Hillsborough N.C to teach for the Rev. Mr Witherspoon, he taught six months. From Hillsborough he went to his Uncles the Rev Dr M.c Pheeters of Raleigh, and remained with him about three years preparing himself to enter some Theological Seminary. In October 1822 he returned home with the view of coming to this Seminary; but his health not being very good, he concluded that he would spend the winter at home. In the month of June 1823 He entered this Seminary, and prosecuted his Theological studies in this Seminary until the autumn of 1826. During his residence in Princeton, he was exemplary in his conduct and attentive to his studies so far as his feeble health would permit him. His letters from Princeton, to his parents always breathed a spirit of ardent piety, and of filial, and fraternal affection. In his letters he often expressed great anxiety that a younger brother would commence a liberal education with a view to the Ministry. Shortly after he left Princeton he was licensed to preach the gospel by the Orange Presbytery N.C. and rode as a Missionary in the eastern part of the State of N.C. until the first of July 1827 when he returned to Virginia to visit his relations. While in Virginia he took a Missionary appointment from the Presbytery of Lexington to Tygarts Valley

Eusebius Logan.

Randolph County. He was highly esteemed there, but in consequence of having an operation performed on his foot to exterminate what was believed to be a cancer, he had frequently to preach siting on his chair. In Nov. 1827 he returned to N. C and resumed his Ministerial labours in Tarboro, and places adjacent. In the spring of 1828 his health became so feeble that he was compelled to desist from the labours of the Ministry. His last sermon, as far as appears from the dates on his manuscripts, was preached at Tarboro. April 6. 1828 from the evangelist John 5:40 "And ye will not come unto me that ye might have life." The managers of the Bible Society at Raleigh, about this time wishing to employ an agent to distribute Bibles in the County of Wake. Mr Logan was selected for this service, and being unable to preach he willingly accepted this opportunity of serving the cause of his Master. This was his last public effort to do good. Having distributed all the Bibles then in the depository of Society, he returned to his fathers in Virginia in the Month of July, in a very feeble state of health. I saw him (says The Rev. Francis McFarland) very frequently after his return to his fathers. He was so afflicted with St. Vitus dance as to be almost unable to walk. His physician Dr Waddel thought that Hydrocephalus also was a part of his affliction. He was very patient. The resignation of the christian was marked - that meek, and quiet spirit which in the sight of God is of great price. His decline was rapid, no immediate danger was at first apprehended - Christian conversation (says Mr. McFarland) seemed to be very delightful to him as he was in a great measure precluded from Books. I was with him the day before his departure from this world of sin, and knowing his departure to be at hand I conversed with him more freely. I finally asked him whether he felt that he could trust his soul, and body for time, and Eternity in the hands of the Lord Jesus.

He replied "O yes He will ever be mindful of his covenant." Shortly after I left him that evening his reason failed, and he appeared to suffer greatly through the night. Early the next morning I was again with him; but he was, altogether insensible, and continued so till he died which was in the afternoon of August 14 1828—"

His funeral was attended by a large number of friends, and acquaintances. The Rev Frances McFarland preached a sermon on the occasion from 3 Psalm 5 verse.

Eusebius Logan was a zealous devoted young man. "I have read (says Mr McFarland) several of his manuscript sermons they are sensible pious, and practical. He has preached several times for me when I was present, and preached well." He promised well to be useful in the church on earth; but the Lord has taken him where he can doubtless glorify his name more than he could in the Ministry on earth.

Andrew J. Lockridge, and John F. Cowan. } Committee

A. J. Lockridge Transcriber.

William Wham.

Brother William Wham, the son of John, and Mary Wham, was born in the lower part of Chester County Penn^a on the 20th day of October 1800. His parents were both natives of Newcastle County Del. and members of the Presbyterian church, and were highly esteemed in the circle of their acquaintance for their piety, and exemplary deportment. They had seven sons, and one daughter, whom they educated with great fidelity; taking unwearied pains to "bring them up in the nurture, and admonition of the Lord." One son, who was younger than William died a few years since, and the remaining five, sons, and one daughter are members of the Presbyterian Church. William Wham was about two months old when he was dedicated to God in baptism. Of his childhood and youth the writer has very little knowledge except a few words from the Rev. A. H. Kufsel who was afterwards his Pastor, and from a few lines written by himself: but having no dates, he has been at a loss to fix the early exercises of his mind on religious subjects to any particular period of his youth. Rev. A. H. Kufsel says "He was remarkably serious from a child, and having enjoyed the advantages of a religious education" he was early impressed with divine things. Writing of himself; he says "In my childhood I used to take great delight in hearing religious conversation. As soon as I was able to read the historical passages of the O. Testament took my attention. I used to read them every opportunity xxxxxxxxxxxxxxxx— At another time he writes of the early exercises of his mind of which the following is the substance, as the whole is too long to insert in this brief sketch. As near as the writer can ascertain he speaks of himself, when about the age of 8, or 9, having fallen into evil habits, which his mother observing, severely reproved him for them; and having frequently—

read the scriptures; texts immediately occured to his mind, which seconded the reproofs of his mother. About the age of 12 or 13 he appears to have experienced deep convictions for sin, his conscience condemned him, as a sinner; he shed tears freely, and prayed, and plead for pardon, when he says a faint hope arose in his mind. But then he began to compare himself with other boys of his acquaintance, and the comparison in his own mind turned in his favour, as he had not gone such lengths in sin as others; - "being as he says constrained by the grace of God, and parental authority." By this conclusion his mind became easy, and he became careless, and remained so for several years, still however he was attentive to the means of grace, according to his own words either attending meeting on the sabbath, or reading his bible, or learning his Catechism at home. Thus he says years passed away: his pleasures consisting in forgetting sin, and the justice of God, and in mingling with his playful companions. But at times his conscience would speak, and he was again brought under convictions (perhaps about the age of 16 or 17) when his convictions were much deeper, and he was tempted, and almost yielded to conclude he had committed the unpardonable sin; concerning which, he says "the case of Francis Spira (who died in dispair in the time of the reformation) came fresh into my mind; my flesh trembled for fear! hope now fled, and left nothing but a fearful looking for of Judgement, and fiery indignation". I have refused offered mercy, and now it was fled forever. Distressing as his case was, he carefully concealed it from every individual, and sought relief in prayer, and reading. He at length obtained relief in reading the first of Rufsel's seven sermons

in which the unpardonable sin is considered. He now indulged some hope of pardon, and resolved to repent, and forsake his sins, and live to God. With this resolution however his mind was satisfied, and he dismissed the subject for the present. Convictions however frequently returned which were especially occasioned at one period by an excitement amongst the denomination of Methodists whose meetings he frequently attended. This excitement ceasing, he again became careless. The Presbyterian church at the head of Christiana, of which his parents were members, had been for several years prior to this without a pastor; but about this time (Perhaps 1817) the Rev A. H. Russel was settled over them and soon commenced the work of family visiting amongst his charge; which in connexion with his public administrations, was blessed to our deceased Brother, and by the influence of the Holy Spirit, was shortly after this instrumental in his hopeful conversion to God. Of the exercises of his mind on this occasion he writes as follows. "I now began to discover more fully the plan of Salvation; and to see if ever I was saved it must be through the Lord Jesus Christ. As my mind became more informed I felt the enmity of my heart give way. Sin began to appear exceeding sinful as being opposed to the perfections of Jehovah. The more I saw of the evil nature of sin, the more my own particular sins presented themselves to my view. My heart appeared the seat of corruption, from whence proceeded evil thoughts &c. and being a fallen creature I felt unable to keep the commandments of God; much less able to make atonement for past transgressions. But no sooner did my sins rise against me than the blood of Jesus would present itself as a sufficient atonement for sin. However the remembrance of formar sins, and a sense of present imperfections kept me back from those Joys which a sense of pardoned sin is calculated to inspire." + + + + + + + + + + +

(16) William Wharton.

"I then took great delight in the word, and ordinances I was glad when they unto me let us go up to the house of the Lord. Psa CXXII: 1 I sat down under his shadow with great delight, and his fruit was sweet to my taste" Song of Sol II: 3. Often did my heart burn within me when I witnessed the celebration of a Saviours death" He was now about the age of 17 or 18 as nearly as the writer can ascertain. And although the evidence of his having experienced a true change of heart at this time appears abundantly satisfactory and although he was manifestly united in heart to the invisible church yet he did not become a member of the visible church of God for 3 or 4 years after; which was owing most probably to the circumstance that a youthful communicant in that congregation at the time of which we are speaking was a very uncommon thing. Soon after this in december 1818 Brother Wharton having just entered upon the 19 year of his age, went, an apprentice to the blacksmithing business to J. Custer in Newark Del where he served during the term of 3 years. Here he soon found himself in a situation very different from his parental dwelling the family altar to which he had been accustomed was never erected the sabbath was neglected, and sometimes profaned; in one word religeon was disregarded, and sometimes despised, and derided: so that our deceased brother found it difficult to maintain a christian deportment in the midst of such severe trials. "My slackness (says he in speaking of this period of his life) in observing the sabbath, attending on public worship; and refusing to follow the multitude to do evil; brought down the reproaches of my companions upon me. They called me the Parson" This I did not bear with a christian temper

William Wham

My conscience would not permit me to make a mock at sin; yet I was afraid of being thought religious, where religion was made the sport of the company. I had religion enough to give me a disrelish for carnal pleasures, but not enough to make me happy in the profession of it." During his term of service in his apprenticeship, says his subsequent Pastor Rev. A. K. Rupel, he faithfully, and satisfactorily discharged the duties of his station. His exemplary deportment at all times, but especially on the sabbath attracted the attention of all around him. Shortly after his apprenticeship had expired he made application to the Church for membership, and was received as a member of the Presbyterian Church at the head of Christiana on the 18 day of Nov. 1821 having been 21 years of age on the 20th of the preceding October. At the time of his admission to membership in the church. He gave to the session "says Rev. A. K. Rupel not only satisfactory evidence of his intimate acquaintance with the doctrines of grace; but that he also was a subject of that thorough, and radical change of heart which is well denominated in scripture a new creation. The writer has in his possession a written dedication which our departed Brother made of himself to the Triune God. at the time (as would seem) he made a public profession of his faith. It contains no date is solemn judicious, and without reserve; signed with his own name. After serving his apprenticeship he continued to follow his trade near his father's dwelling in the vicinity of Newark Del. until Jan 1826 From the time of his publick profession of religion in Nov 1821 He became active, says his Pastor in using the means prescribed in the Gospel to bring

sinners to repentance. He faithfully and punctually attended prayer meetings - conducted sabbath schools - and engaged in all the benevolent operations of the age in which we live." Mr Kuhl adds. "In the fall of 1825 he addressed a letter to his pastor, whilst he was still following his trade, desiring his counsel and advice with respect to turning his attention towards the Gospel Ministry. He had heard, and read much about the moral desolations throughout our land, and had felt the force of appeals made to pious young men to come forth "to the help of the Lord against the mighty." He was ready to say "Here am I Lord send me." But the way was not clear; he was at a loss to know what was duty. At the request of some of the members of Presbytery, the letter was read at a special meeting the result was, that he was cordially, and unanimously encouraged to go forward." He accordingly commenced his classical studies at Newark Academy Del. the beginning of Jan 1826 and prosecuted them with great diligence, and success. In the following spring he lost his father, who died on the 4 of April in the 65 year of his age. Having called his family to him he took his leave of them, one after another, and asked the blessing of God upon them with composure. He expired in a moment after he had bid the youngest farewell. Brother Whann continued to pursue his studies; and on the 1st of April 1828 he made application to the Presbytery of New Castle then in session at Lower Brandywine Del, to be received, as a candidate for the Ministry; and was accordingly received, and examined on the Languages, and arts, and sciences, to the entire satisfaction "says a member of every one present."

In the following autumn he exhibited to presbytery two trial pieces, which says a member were considered excellent. On Nov 16th 1828 He entered this Seminary, and became a member of this Society on the 1st of December following. Having read considerably in Theology previously to his entering the Seminary he commenced the studies of the second Class. He soon discovered to his Class in particular, and to all in the Seminary who became acquainted with him, that he possessed more than ordinary qualities of mind: but especially was he admired, and beloved, for his simple unaffected fraternal affection, and for his humble and devoted piety. But to none was our departed Brother more endeared than to the writer who had the happiness of witnessing, in a special manner, the peculiar qualities of his more than ordinary, and sanctified mind; and of enjoying his intimate society, as we were occupants together of the same room during his residence in the Seminary. He was wholly, and ardently devoted to the work of the Ministry; and anticipated it with joy, as the way in which he might accomplish the greatest amount of good, if God in his providence should permit him to enter upon it. He rejoiced in the success of every benevolent enterprise that characterizes our day; and was always ready to lend a helping hand according to his abilities, and opportunities. He beheld with a degree of holy transport the rapid progress of Zion in reforming, and evangelizing the world; for his holy soul was filled with compassion for the miseries of his fellow men, and mourned over the moral desolations of the church, and world. His godly bosom seemed at times almost to overflow with gratitude, and exultation at the prospect of the blessed

day when happiness and holiness should be extended to all the members of our fallen, and miserable race. But though he was willing to act his part in this grand work, and would have rejoiced to behold on earth the progress of the Church towards her Millenial glory; yet his Lord, and Master had ordered otherwise. He had been for some years subject to a pulmonary affection, which manifested itself at times, and especially in the cold season by a very afflictive coughing, which was sometimes violent, and almost incessant: but generally left him on the approach of warm weather.

Shortly before his entering the Seminary in the autumn of 1828 he had been seized with one of those attacks which was abating, and was almost removed: when on the evening of the 31st of Jan 1829 in consequence of a slight exposure to cold, after sitting for some time in a close room rather overheated he was again attacked with his usual complaint. He however remained in the Seminary, and moderately pursued his studies for a time till at length his cough increasing, so that it became violent, and with and with little intermission exhausted his strength daily, and he was advised to leave the Seminary; which he did on the 2d of March, and arrived at Newark, on the evening of the 4- and having spent about two weeks at his brother's residence where he received medical aid. On the 19 he expressed an ardent desire to visit his Mother about 4 Miles distant. He accordingly set out, and reached her residence without experiencing much fatigue: where he continued until the morning of the 21st- when he arose, and dressed himself as usual- took his seat by the fire- where he remained, but a few minutes, until he fell - and instantly Expired!!!

William. Wham.

Thus closed the life of this excellent Brother on the 21st day of March 1829 in the 29 year of his age. And thus are we his surviving Brethren, and Candidates, like him for the Sacred office of the Gospel Ministry, solemnly admonished by a voice from the grave of our departed Brother, saying unto us, "be ye also ready" for neither youth, nor talents, nor piety, can shield us from the arrows of death. And let us adore, and be instructed by this mysterious providence of God, who has cut off the days of his servent in the morning of his youth: notwithstanding he gave promise of much usefulness; and notwithstanding there appears to be so great a demand for more labourers in his earthly vineyard. But while we drop a tear at our beloved Brothers grave we need not mourn "as those that have no hope" for surely we can not doubt but he is gone to the Paradise above; and has received his crown of Glory "that fadeth not away".

William B. Worrell Compiler.

A. A. Lockridge Transcriber.

January 14th 1830.

Isaac Smith

It is sometimes useful for man to trace the successive steps of those who have preceded him in the course which he intends pursuing. To the candidate for the ministry, this exercise always has been, and ever will be peculiarly ~~interesting~~, profitable. No individual can have preceded us in the sacred calling, from whose experience something valuable either for warning or encouragement, may not be derived. To observe the successive stages of his progress, and to contemplate the evidences of an overruling providence, directing events to the accomplishment of the Divine purposes - to see how prominent an influence upon our eternal interests God is often pleased to give to causes which appear to man insignificant - to discover something of that close connection which subsists between eternity and every moment of time - in short, to accompany a fellow immortal, and especially an heir of eternal life from the commencement of his being to the end of his probation, and bid him farewell only as he is launched into the unknown world; - all this is certainly calculated to leave solemn and happy impressions upon the mind.

The wise, but mysterious providence of God has called another Brother from our midst before the completion of his preparatory studies. Isaac Smith in whom were united very many of those moral and mental traits which promised eminent usefulness is gone. He died on the 20th July last (1829) in the 23d year of his age. The education of Br: Smith was commenced in the Academy of White Creek N.Y. and his preparation for College completed at Cambridge his native town. In his youth he was fond of reading and his character for scholarship, then as we after, was good. He was blessed with the prayers and instructions of

Isaac Smith

a pious mother. He distinctly recollected in after life, that he was made her companion in her approaches to the throne of Grace. In his youth he was thoughtful - as an evidence of this, it may be remarked that himself and cousin, while at the Academy at Cambridge, were voluntarily induced to enter together upon a course of Biblical reading. As a child, he was remarkably affectionate and lovely - it is said that he would often kiss away the tears of his weeping mother when she mourned over her bereavements. This peculiar feature of character continued with him through life. It has indeed been said of him "he never probably had an enemy." His open and ingenuous heart gained him many friends - while to all who knew him, he was distinguished for his great tenderness and disinterestedness with regard to the feelings of others. He was free from the error and vices of Youth, and peculiarly averse to falsehood and duplicity - like the young man in the Gospel, he seemed to "lack but one thing, and during his Senior year in College / 1824 God was pleased to bestow upon him, this pre-eminent blessing. Previous to the arrival of 1824 in Hamilton College, Br: Smith, tho' probably destitute of piety, had habituated himself to a strict attendance upon all religious exercises. A friend remarks in relation to this fact "no professor of religion was more punctual than Smith". During the attention to religion in College, to which we have already referred, when Br: Smith's feelings were more than ordinarily tender, a letter received from his anxious and pious mother was made the instrument of giving character to his former serious impressions and it was not long before he obtained the peace which he desired - until his eyes were spiritually opened, he had placed much dependence upon his morality - the consequence was that after his conversion he was ever peculiarly opposed to the pride of our depraved nature

whether in himself or in others – henceforth he became the firm friend of evangelical religion; and manifested the gospel spirit, in his unaffected piety – in his humble and exemplary life.

In 1826 he entered our Seminary – his views of the ministry were scriptural – he cultivated the spirit of universal benevolence – he felt the whole world to be the field, and himself the servant of the Lord; and he ever seemed disposed to follow the leadings of his master with implicit zeal – his compassion for the heathen, and desire for their salvation, were such as might have been expected from a character such as his

While a preparatory student, tho' faithful to his studies, he was not unmindful of opportunities of doing good; – such opportunities were sought for, and cheerfully improved. His activity in the effort of 1827 for the diffusion of the scriptures through this state was the instrument of his death – His devoted spirit placed him in the van of all benevolent operations, while his retiring modesty seemed ever to seek concealment from human approbation, and it may not be amiss to state, as an evidence that his labors were not in vain in the Lord, that one individual, at least, dates impressions, which resulted in hopeful conversion to the instrumentality of one of his humbler ministrations

Such was his character, and it was maintained until the last. Death, until the closing week was to him unexpected, yet he was enabled to meet its summons, with the spirit of a true disciple of his master – "I desire to be still and wait upon God", was his uniform reply, to the anxious inquiries of weeping friends, respecting his extreme sufferings – His sister remarks "I can never forget his patient endurance of pain and suffering, manifested through an illness so long ~~and~~

Isaac Smith

protracted, nor the composure and resignation of his mind, the re-
sult, I trust of a preparation for an exchange of worlds."

J. Trumbull Backus compiler

Inv N Lewis Transcriber

Hector Moffat

Brother Moffat was born of respectable parents, in the town of Blooming Grove, Orange County, N. Y., on the 10th of May, 1803.

From his earliest childhood he was remarkably sedate, placid, unobtrusive, and kind. It is not known that he uttered an untruth, or treated harshly the reputation of a human being. He is supposed to have had his first religious impressions, of a deep and durable nature, when he was about twelve years old. Having received the usual instruction in the rudiments of English learning, he commenced, at the age of fourteen, his academical studies, preparatory to a collegiate course; and with a view even thus soon, it is believed, of ultimately devoting himself to the work of the ministry.

In the beginning of his seventeenth year, he made a public profession of christianity, and was admitted into the fellowship of the church. Nothing special is known of the exercises of his mind at this time, except one circumstance, which he mentioned the night before he died, and which is this: that, for three days prior to his reception into the communion of the church, he was greatly distressed, under the impression of his having committed the unpardonable sin; and, his feelings being relieved on this point, that had then prayed to be favoured, in his last moments, with the comforts which did abound within him on his death bed. He seems to have been deeply affected with the divine goodness, in thus signally acceding to his request.

He is said to have been very diligent and persevering in his academical course; so much so indeed, that his health, previously sound, received, at this period, the shock which occasioned such interruptions in his subsequent studies, and

eventually laid him in his early grave. He graduated at Union College in 1823. He then taught the academy in Blooming Grove one year. His strength being now considerably exhausted, he suspended his employments, and sought to replenish it by travelling. After several months spent in this manner, and having proceeded to the South in order to avoid the severities of a Northern winter, he found himself sufficiently vigorous to engage again in teaching, which he did, in the neighbourhood of Charleston; whence he returned home, apparently healthful, in the Spring of 1825. He entered the Theological Seminary at Princeton the following June, but disease reduced his streng-th once more, and obliged him to forego the privileges of the institution during much of the time he was connected with it. Anxious, however, to attain the object on which his heart had long been set, and impressed with the idea that a voyage across the Atlantic would probably restore firmness to his constitution, he embarked for Europe, in the Summer of 1826. Among the letters introductory and recommendatory which he took with him, was a testimonial from his Theological professors, in which they spoke of him "as a young Gentle-man of real piety, and amiable and promising character." He was absent about a year. In this time he visited Eng-land, Scotland, and France; and passed a number of months in attending to theological and scientific studies in Glasgow and in Paris. His health, however, was not confirmed. And yet his letters, extracts from some of which have been published, show him to have been very diligent, notwith-standing his debility, in improving his opportunities

for observation and research. Shortly after he came home, he found himself obliged, by the force of the disease he had long tried in vain to overcome, to relinquish all hope of being permitted to preach the gospel. He was fully aware too, that the time of his departure could not be far off. He sweetly acquiesced. No murmurings were heard from his lips.

The most amiable submissiveness marked his whole demeanour to the last. In all that he said, on the subject of his views and feelings in the prospect of death, there was much of the lowliness, the sincerity, the tenderness of a soul familiar with the discipline of divine Grace. He placed his entire confidence in the mercy of God, through Jesus Christ; and expressed the assurance of his having the Spirit of God, witnessing with his spirit that he was born again.

He remarked that though his faith was weak, it was strong enough to enable him to pray for more; and that Christ turned no petitioner for mercy away, while he was on the earth, and would not now, being in heaven, and the same Saviour. On another occasion, being somewhat apprehensive of losing his reason, he observed that, if such should be the case, it would be trying indeed to his friends, but would make no difference to him, as he had committed his spirit to his God, and had no fears about the issues of death. The bible was his constant companion in all his long confinement to his room and his couch. Human compositions received but little of his regard

He was much grieved when he heard of persons speaking evil of one another, and remarked, and remarked, on this

subject, a few weeks before he died, that they injure themselves far more than those whom they reproach. On the night of his departure, his emotions were those of holy transport. His soul was absorbed in the loveliness of Christ

The last words he uttered were these, "I will go to sleep" - all is right" - The cold sweat was on his hands and temples, and in a few moments his spirit passed away without a struggle or a groan

Thus died this amiable young man, on the 26th of January, 1829, in the 26 year of his age. He was ever respected and beloved by those who knew him. His intellectual faculties, whose development could not be otherwise than greatly interfered with by his protracted illness, appeared fitted rather for useful than brilliant services; and his conversation and deportment always manifested a correspondent modesty. With such an unassuming disposition, connected with his habits of diligence and perseverance, he bid fair to become a valuable labourer in the vine-yard of the Lord

Edward A Frazer } Committee
C Beecher Bristol }

C Beecher Bristol.
Transcriber

Rev. William Augustus Porter.

The subject of this brief memoir, the Rev. William Augustus Porter, son of the Rev. David Porter D.D. was born at Catskill in the State of New York, October 3d 1798. In his childhood there was nothing remarkable; though active, he was free from those excesses in play, which are common in children, & was never known to have told a lie in his life

At nine or ten years of age, he began to discover some of those traits of character which marked his future life. At school he was very orderly & diligent: & early commenced the study of the Latin Grammar. His preparatory studies for College were principally conducted by his father. At the age of sixteen he joined Williams College. Though his outward conduct was uniformly correct, it is not known that his mind was particularly impressed with the subject of religion until the spring following. In the spring vacation of his Freshman year, he returned home, & for the first time to any person disclosed the anxiety of his mind to his Father. He was in trouble & deeply affected with the sin of his heart, & his lost condition by nature. Before the vacation closed he found peace as he hoped in the Lord Jesus Christ; & in the winter following he united with the Church in Catskill under the pastoral watch & care of his Father. From that time he never wavered in his belief at all, & devoted himself to the Gospel Ministry. He graduated in the fall of 1818. with the first honor in his class. & spent the following year mostly at home in the study of the sciences.

In the fall of 1819 he was appointed tutor in Williams College after spending two years in that office, he went to Andover & joined the

Theological Seminary in that place. He remained in the seminary six months when his health failed & he returned home. The next fall, having recovered his health, he came to Princeton & joined this seminary. In September following, 1823, he was licensed to preach the gospel, by the Presbytery of Columbia. For two years he continued to preach on the sabbath, and often in the week in different places when he was called to Burlington Vt. & after supplying the pulpit in that place for a number of sabbaths, he received the appointment of Professor of Languages in the University of Vermont, at Burlington.

In August 1826 he was married to Miss Mary A Noble, daughter of the Hon Daniel Noble of Williamstown, Massachusetts. After continuing at Burlington one year & nine months he was appointed professor of Moral Philosophy & Rhetoric in Williams College. & entered upon the duties of his appointment in June 1827. In September of the same year he was ordained to the work of the Gospel Ministry by the Presbytery of Columbia. His heart seemed to be fully engaged in his work. He wrote many sermons. & preached almost every sabbath during the vacations of College. & frequently in term-time in Williamstown & vicinity. He continued in his professorship until his death, which was on the second of April 1830. five minutes before 6 o'clock P.M. aged 31 years 6 months.

For months before the illness which terminated in his death, he was remarkably spiritual, both in his conversation & preaching. There is much reason to believe that for a considerable time he expected shortly to go hence. He died after an illness of three weeks, from which no immediate danger was apprehended by his friends until 8 or 10 days before its fatal termination. In every stage of it. & especially the last few days he manifested his resignation to the divine will, & ~~his~~ faith in the Redeemer that

sustained him in the certain & deliberate prospect of death. Few have more to attach them to this world. & few had shewn more satisfactorily that they had also a treasure laid up in heaven

As a private man he was lovely & amiable, & in his family he was proverbially affectionate & devoted. In the death of Mr Porter, the Church has lost a firm pillar & Science one of its brightest ornaments.

A short time before his exit he called to his bed-side the Rev. Mr Gridley, & said to him, "I am not able to say much myself; I want you to talk to me as you would to a child; - to begin at the foundation, & tell me what are the evidences of a renewed state." Without waiting for an answer he proceeded; "I am a great sinner & have no dependence on my own righteousness, - none at all. My only hope is in the Lord Jesus Christ. I do not wish to be saved but by Christ." On being asked, if he felt resigned to his condition, he said; "I hope I do; it has been hard for me to give up my friends, but I think I have done it. I hope I can part with them. Should I recover, I do not know but the selfish principle would show itself. But I think it is not the reigning principle

At an other time, on being asked. "Is Christ precious now?" He replied. "O yes". and extending his arms, & showing by the expression of his countenance, that his whole soul was moved, he proceeded. "I have no new views of divine truth, but nothing can alter this one, that if I am saved, it must be by Christ alone. Take away this & I have no hope, none at all". At another time, a number being in the room, he said. "Brethren, if ever there was an hour in my life, in which it could be supposed that I spoke the language of sincerity; this must be that hour; Can it be otherwise? How can I speak of salvation by Christ. Salvation in Christ, how precious! how glorious! how divine! I have no language to express what it is" To his wife he

said. "I give you up to God, I give up Ellen" (his little daughter) "up to God" After a short prayer, in which he seemed to unite, & at the close of which he said, "Amen"; he repeated the following lines of Cowper.

"There is a fountain filled with blood,
"Drawn from Immanuels veins;
"And sinners plunged beneath that flood,
"Lose all their guilty stains.
"The dying thief rejoiced to see
"That fountain in his day;
"And there may I, as well as he,
"Wash all my sins away."

After a short interval, a cloud seemed to pass over his mind, and he said; "After all Mr Gridley, I may go to hell; I deserve to go to hell; it would be just if God should send me to hell. I make this broad declaration, for my sins are great, very great. I know that my sins are greatly aggravated & ever since I began to preach the gospel, my sins have been so great that I deserve to be sent to hell". Some time after, on being asked. "How does the way of salvation appear now?" he replied; "more lovely" and more ~~precious~~, & soon after his eyes were closed in death.

May brethren another of our number has gone to give up his account. Let us receive the admonition, & what we do for Christ, do quickly. Let us follow in the footsteps of our deceased brother, as far as he followed Christ; & ever be found in our lot, fighting manfully, the good fight of faith, that at last we may receive from the hands of the Redeemer a crown of eternal joy.

J. Hamilton. Compiler

Rev. Joseph Stibbs Christmas.

The Rev. Joseph Stibbs Christmas was born in Georgetown in the state of Pennsylvania, April 9th 1803. His parents were both from England. They had 13 children, of whom Joseph was the eighth. His father was in easy circumstances and gave him every opportunity for education. Of his early years little is known except what may be inferred from the fact that at the age of thirteen he was fitted for college, and entered Washington College, Pennsylvania, where he graduated in 1820. Notwithstanding his youth he received the first honours of his class. It was in College, and when about 14 or 15 years old that his mind first became interested in the subject of religion. He was called to many a season of darkness & painful conviction of his guilt and ruin as a sinner; nor was it till long after others saw that he gave decisive evidence of that moral transformation which fits the soul for heaven that he himself ventured to indulge a peaceful hope. For some time after he left college he devoted himself to the study of medicine, in compliance with the wish of his father; but his heart was set on the ministry of reconciliation. This was the high vocation in which he desired to live and die, and for which God had prepared him. With this view he entered this institution in 1821, and remained till 1824. During this period he kept a diary which is said to resemble that of Brainard; abounding in records of self-examination, self-abasements, self-dedications, prayers, and plans of enlarged future usefulness. His reading at this time appears to have been exclusively with a view to personal religion, to growth in grace, and preparation for usefulness in the ministry. Thus early was his mind impressed that deep experimental piety is essential and indispensible in one who would make full proof of his ministry. He was licenced by the Philadelphia presbytery in the spring of 1824 and entered upon his work with a faithfulness and zeal highly indicative of eminence and usefulness.

About this time his mind was turned toward the scattered and destitute protestant churches of France. But the Lord of the harvest had prepared for this youthful labourer another and less inviting field. He was invited to visit Montreal and preach as a candidate for settlement in the American Presbyterian Church in that City. At first he promptly declined; but the request being pressed upon him, and his friends generally uniting their advice in favour of the application, he after much prayer complied with their request and repaired to Montreal; where after preaching three sabbaths he was unanimously called to be their pastor, and was soon after ordained and installed by the Presbytery of N. York. There says Dr. Spring in his funeral sermon he was destined to stand alone amid a wide empire of the Prince of darkness, fortified as it was by all that was intolerant in civil and ecclesiastical law, and guarded by all the rigour of papal superstition. And with what moral heroism he withstood the shock, and with what boldness he made inroads upon this kingdom of the prince of darkness, his public controversies with the leaders of the Romish Church, and his successes in winning souls to the simplicity and faith of the gospel, can best testify. He was far away from those social influences which are shed from brotherly love, & which cheer, and animate, and sustain amid discouragement and heaviest conflict. But he who has promised to be with his ministers to the end of the world was with him and his labours were blessed. The church, when he was installed over it, consisted of about twenty members; but during the revival it was increased to about 80. This work excited the opposition of the Papists, the ridicule of the worldly and drew the attention of many in the vicinity who were the professed followers of Christ

Rev. Joseph S. Christmas.

Among others who turned aside to see the light were the ministers of the Seceders church at the village of St. Andrews about forty miles distant. Soon after in a temporary exchange of pulpits the same work commenced in that village which resulted in the hopeful conversion of about thirty.

During the first year of his visit to Montreal Mr. Christmas visited New-York city and was married to miss Louisa Jones, a lady of deep and exemplary piety, of elevated and noble mental endowments, of affectionate and humble spirit. In her he found a companion in faith, and in humble, holy zeal. He appreciated her worth, he loved her excellence while living and afterwards recurred to her short but luminous path with gratitude to God.

Mr. Christmas continued his ministerial labours in Canada until the summer of 1828, when he was so prostrated by severe and long continued labours that he was advised by a council of physicians to leave the place as the only probable means of preserving his life. He accordingly returned to the city of Newyork with his family- a wife and two daughters, the one two and a half years old, the other an infant of a few weeks. In Janᵛ of 1829 he engaged in an agency for the A.B.Society to New Orleans. Soon after his departure the infant was taken ill and lingered till April, when it died. In less than one week after this event the other child sickened and died also. Mr. Patton, in his funeral address at the death of Mr. Christmas, referring to this event says: I saw those whom God had thus smitten childless bend over and imprint the last kiss upon the last child. My heart sunk within me. The waters were troubled. It seemed as if the storm had just begun. But I saw them rise serene above the tempest, and it was calm like the quietude of a resigned and submissive spirit.

Mrs. Christmas was exceedingly debilitated in body by watchings, anxieties,

Rev. Joseph S. Christmas.

and cares; and being advised to leave the scene of her afflictions, Mr. Christmas accompanied her to Boston, Mass., where he spent six weeks, during which time his preaching was blest and issued in the hopeful conversion of 12 or 15 souls. At the expiration of this time he returned to New-York where Mrs. Christmas soon after died. In Oct. of last year Mr. Christmas received a call from the Bowery church in the city of N.Y. and settled with them as their pastor. Here he laboured faithfully and to the universal acceptance of a people whose attachment to him grew with their increasing knowledge of his worth. But his career was short. In less than 5 months after his installation he was numbered with the dead. It was a remarkable providence that within a twelvemonth translated this whole family to heaven.

In exhibiting the character of Mr. Christmas, Dr. Spring uses the following language: "The person of Mr. Christmas was agreeably interesting and his manners distinguished for christian simplicity. He possesed a lucid mind, a vivid fancy and a most ingenuous heart. The natural character of his soul seemed to resemble that of Henry Martyn, & perhaps still more that of Henry K. White. Though unusually diligent and successful in his official character, he devoted much time to the acquisition of literary information. He had a taste for learning, science, and the fine arts not often combined. He was familiar with the Hebrew, Greek, Latin and French languages. To polite literature & poetry he had bestowed considerable attention. His leisure hours were often beguiled with the pencil, and his languid intervals of labour "charmed by the simple tones of his lyre". He was emphatically an industrious man, as his life and diary show. The diary he commenced after his residence in N.Y. contains many valuable hints for the christian minister and christian student. In one part of it may be read the events of every day; in another, his consultations with his ministerial brethren and their united plans of

usefulness;- in another, a compressed view of the sciences;- in another the outline of projected sermons;- in another facts and observations concerning some portion of the pagan world;- and in all piety and prayer.

A few facts have been obtained concerning his last illness & death. After speaking on Wednesday evening in a cold room, he was taken with a chill and other symptoms of approaching fever. This disease was rapid & violent; and his debilitated frame sunk under it at half past 5 o'clock Sabbath morning, March 14th. 1830. It was not until the evening preceding his death that the symptoms were such that it was thought best to inform him that he would probably not recover. He received this intelligence with some surprise, but with meekness and resignation. During the whole night he was inclined to talk on religious topics. He wished to be informed when holy time arrived and inquired with interest concerning a supply for his pulpit. He reviewed his past life,- lamented his unfaithfulness, and acknowleged the goodness and mercy of God which had followed him all his days. He observed that the ways of God were very mysterious to his family; but added, "The Lord God omnipotent reigneth, & let the whole earth rejoice". Once he exclaimed with cheerful confidence, "O! the blessedness of eternity,- it has the seal and stamp of God upon it." His mind was never more active than during the last hours of his life, but utterance became difficult. He was most of the time in prayer, exhortation, and praise. When the sweat of death became heavy on his brow, and his respiration became short and painful, with his failing strength and broken voice, he slowly articulated the following words: "I commend my body to God, and my soul to the Lord Jesus Christ;" adding his expectation of meeting his wife and children in glory -- He lifted his hand, and turned his eyes to heaven and prayed; but it soon became praise.- his voice faltered, but still his lips moved till his vision failed and his hand fell in death. Thus did our dear brother enter into his rest. His life, though short was filled with usefulness; and though he departed early he went ripe for heaven. He fell, or rather rose in the morning of life from his field of labour & suffering on earth, to a higher station in the service of the same Master in Heaven.

Philo F. Phelps, Compiler.

Joseph Quilliot, Transcriber. Dec. 6th. 1830.

David Horner Finley.

David Horner Finley, the subject of the following brief memoir, was born in Rockbridge county, Virginia, January 20th 1806. He was the eldest son of William and Margaret Finley. He was a healthy and promising child from his earliest infancy. He was the child of pious parents, who trained him up in the nurture and admonition of the Lord. It is a subject of deep regret, that the means of giving a minute account of the first fourteen years of his life, are so few and scanty. Nothing now remains, from which information can be obtained on this subject, but the lingering and fugitive recollections which are treasured up in the memories and hearts of his friends and relatives. "At four years of age" says his father "he was sent to school with his sisters, who were both older than he was — he went a few days and then refused to go any longer, I had to apply the rod, and this was the only time, he ever in my estimation, required correction. From that time he continued to go to school quite willingly. He delighted much in his book and at five years of age, he could read, with great facility in the Bible"

"In his earliest years" says his sister "he was distinguished by activity of mind, and an eager thirst for knowledge; he greatly delighted in books, learning was his chief concern. His father designed him for a farmer, in which pursuit he spent several years.

But this employment was not congenial to his taste or genius, it was therefore relinquished"

He was now in the 15th. year of his age. At this time, I became acquainted with him; and until the day his ransomed spirit ascended to God who gave it, our acquaintance was intimate and uninterrupted. The distinctive traits of character, evinced in his boyhood, were his inoffensive habits his mild, steady and correct deportment. These characteristics did not fail to render him dear to his relatives and to secure him the approbation and respect of every good man, to whom he was known. He was always serious - never morose - cheerful but not volatile - pleasant but not giddy - never have I seen him out of humour - never was he known to be a busy body in other men's matters.

He was the subject of early religious impressions and devoted much time to the Study of the Bible even in early life. It was about this time that he observes in a letter to me which now lies before me, as a sad relick of departed worth. "Our first and most important object is to make our peace with God, and therefore on that head there is no need for argument. It is only in the word of God, that we can learn the true value of time, here he commands us to "be diligent in business fervent in Spirit serving the Lord". And it argues great weakness and blindness of mind to neglect

the study of the oracles of God, which are able to make us wise unto salvation.

In the 17th year of his age he made a public profession of religion, which by the grace of God, he was enabled to sustain with creditable reputation to the close of life. At this period he was pursuing his studies privately - he was remarkably studious and left no opportunity of acquiring knowledge unimproved. An extract from a letter addressed to me dated Nov. 29th 1824 will show the state of his mind at this period. In speaking of "Imaginary happiness" he observes "I have often heard it asserted by men of talents and experience that perfect happiness cannot be enjoyed in this life, but from the nature of the mind of youth, these lessons are always listened to with incredulity. From my earliest observations on mankind, I could perceive that there were many defects in their characters which lay in their way of attaining perfect happiness, but to my inventive imagination there was no obstacle but what could be removed - no track but what could be mended - no mountain but appeared ready to fall before me - and in spite of the innumerable instances of tragic disappointment and vexation, I was favoured with a view of the clear smooth road to perfect enjoyment and was led to beleive that perfect happiness could almost be obtained. I was unhappy. I longed to be on the stage of action - that I

might enjoy the anticipated happiness. But mark the delusion! The change! The age for which I used to long has already arrived; but the circumstances which were to have been connected with that age have fleeted apace, before me, and now appear still in futurity. And now when the age is advancing in which I had expected to see the beginning of better things, I find that it is not likely to be any better than the beginning of disappointment. At length I am ready to conclude, that my hopes are vain - airy dreams which are all eat up by anticipation and disappointment. This sort of happiness is only imaginary, and to find contentment something better must be resorted to, blessed be God who has provided this resort, and who has declared that if we seek him early we shall find him, and who has pledged himself if we endure unto the end, we shall enjoy perfect happiness beyond the grave!

He entered Washington College, Lexington Va. in the 19th year of his age. Before this time he had made considerable proficiency in the Latin and French languages; and well advanced in Mathematics. He stood high in college. Was always at the head of his classes. Still rising far above mediocrity. He was always remarkably studious. He was greatly beloved by all the professors in college. And had always the love and esteem of his fellow students, but it was

in the Graham Philanthropic Society, of which he was a member, that the first bright display of his talents was called forth, which were afterwards so fully developed. Here the greatness of his mind was first evinced to the great astonishment of his fellow members and the frequent discomfiture of his opponents. He was an able debater, a sound reasoner, and no indifferent orator. He was distinguished whilst at college for his piety, his talents, his scholarship and prudent deportment. He was a good poet - wrote with taste and judgement. Many creditable specimens might be given. In the spring of 1828, he graduated at college - after having obtained the highest honours of the institution. He was now in the 23d year of his age.

The following extract from a letter addressed to me, dated Jany. 20th 1828, will manifest the state of his mind, a few months before he graduated. Speaking of the choice of a profession, he observes. "I have had many & serious thoughts on the subject, but have never been able to come to a determination. Of the medical profession, I never had the most distant idea. Of that of the Law, I have something in favour, but much against it. My first and of course romantic thoughts on these subjects, turned strongly on the splendid career of a successful lawyer, but they have long since died a natural death. and rational

Divinity only remained to be mentioned. To this study I have many inducements, but much to deter me from it. I will make you acquainted with some of the difficulties which I conceive to lie in my way, so you can judge what weight they ought to have. The ministry though not always graced with the most promising talents, has certainly more need of the superior and less of the indifferent genius, than any other profession. In fact many engage in this calling, who are rather obstacles in the way than promoters of its success. It would be highly improper then, for one to engage in it who doubted of his ability to be useful, either through want of talents or other qualifications, for talents is not the only requisite. He who aims at the pulpit, should be certain that he acts through the proper motives. This is the great difficulty. I should never hesitate to devote myself to so holy a cause, while I had a reasonable ground to fear that I could not do it without reserve, or that I should do it for any other purpose except the sacred one of advancing the interests of religion. I have often thought how noble a thing it is to be a faithful minister, but when I turn to myself I have as often been brought to the conclusion that I was far from possessing that state of mind which should autho-

rize me to take such a course"—

In Oct. 1828 he put himself under the care of the Lexington Presbytery, as a candidate for the gospel ministry. He felt this to be an important step in life. It was only after much prayer, and serious reflection that he came to this conclusion. Immediately after he started to Princeton, where he arrived about the middle of Nov. 1828, with a view to qualify himself for ministerial usefulness - and to obtain that furniture, which would render him a workman, who need not be ashamed. I had been his room-mate at college, where we passed many a happy day. I was his chum for 10 months at Princeton - and in those consecrated walls, we passed many a thrice happy hour, which, shall never be forgotten. Those hours were not only devoted to the attainment of knowledge, but improvement in piety and growth in grace. Brother Finley was a truly pious and deeply devoted Christian. This I can testify from an intimate acquaintance of nine years. His standing whilst at the Theological Seminary is well known to most of the students, more especially to his classmates. During the ten months, we roomed together in the seminary. I have known an instance of his absence from the public morning prayers. He was not only, truly conscientious

in the performance of every requisition of the laws of the Seminary; but every prayer meeting, more especially the Saturday night prayer meetings were faithfully attended. He was remarkably studious, and took very little exercise. It is unnecessary to say, that whilst in the Seminary, he was greatly beloved and held in high estimation, both by Professors & Students.

In the Spring of 1830, he caught a very severe cold either in going to or whilst in Philadelphia, which laid the foundation of the fatal disease, which too soon terminated his valuable life. He recovered in July but was attacked once more, not only with a cold accompanied with a distressing cough, but in connection with a malignant fever. A brief extract from a letter wrote to me, and dated Nov. 3d 1830, will show not only the state of his mind but the nature of his disease. "I was attacked with a remittent fever about the first of September which has been my constant companion ever since. I remained about three weeks in the Seminary, then removed to Father Comforts where I staid about five weeks during which time I was slowly recovering I returned to the Seminary about a week ago, and though I still feel some of the effects of

the disease, I hope to be so far recruited as to be able to attend the duties of the coming session. I might make reflections on this dealing of Providence I find it a favourable time for reflection - I would only say, that I regard it as a chastening of God richly deserved on account of my sinfulness. And I do trust and pray, that it may be sanctified to my furtherance in grace. We are likely to make such slow advances in the divine life, that unless urged by such things, our progress would scarcely be perceptible. Gods children may therefore see mercy in affliction"

Late in November his health having become worse, by the advice of his physician & the Professors he returned home. He suffered much on the way which greatly aggravated and increased his disease. The weather was remarkably inclement, the cold intense, which rendered travelling to him, extremely arduous and distressing. When he arrived at home he was very much debilitated, emaciated and fatigued. For the first few weeks he apparently recovered. And we flattered ourselves that on the approach of Spring he would get quite well. This was also his own opinion. But alas how deluding and vain are human hopes! He always spoke of his approaching end with composure and submission. He spoke with great difficulty and generally in a very low tone of voice. His embarrassment

in breathing was extreme. We were much together after he returned home and had a great deal of conversation. He was very heavenly minded. Our last conversation was on the 73d Psalm, he asked my opinion several times. he held the Bible in his hands, and observed "The wicked have no bands in their death" He asked me what that meant. He gave (after I had said a few words) a clear and satisfactory view of the text and said he felt unable to talk much. The 26th verse of this Psalm was felt and applied. I was not with him when he died; I had gone from home on a Missionary tour of a few days, and I never saw him more. His death was sudden and unexpected to all his friends.

The following account of his last moments is from the pen of his sister "On being made acquainted with the many changes which had taken place in the neighborhood, during his absence, he said, he was sorry so few of them were of the most important kind the changes of the heart. The religion of the heart and the spread of the gospel, were his favourite topics of conversation. He expressed deep regret, to hear of so many of his friends making religion a secondary object. The Bible and Young's Nights Thoughts were his constant companions during his last illness. When asked if he felt any pain he

answered, none worth complaining about.
He was blessed with a calm & submissive
mind. His dependance was in Christ his
Saviour. The Thursday, Friday and Saturday
immediately preceding his death, it was
evident that he was sinking fast and ap-
proaching rapidly toward the grave.
Heart and flesh were failing. On Saturday
the day before his death, he frequently as-
ked what a clock it was, apparently evin-
cing a desire to depart and be with Christ
which is far better. He thought the time long.
He was willing to die. Gods will be done, was
the language of his heart. He requested all
the family to pray for him, he said he would
pray for them. He requested all the servants
to stay at home the next day (Sunday) he wan-
ted to talk to them and his friends altogether.
for he said he should not be long with them.
He sat up till nine o'clock on Saturday night
then retired to rest. the family wanted to
sit up with him but he said there was no dan-
ger." He called me" continues his sister, "about
day light on Sunday morning and desired
me to raise him up. After sitting up a few
minutes he requested me to lay him down, these
were the last words he ever spoke. He lay
speechless about an half an hour, apparently
quite sensible of his situation, and about six

o'clock on Sabbath morning, March 13th 1831, he departed – his Spirit returned to God who gave it – he died without a struggle or a groan"! "Blessed are the dead who die in the Lord". The immediate cause of his death, was the rupture of an abscess in the lungs. A venerable Professor (Dr A) of the Theo. Sem. Princeton, aptly describes the distinctive features of his character, when he speaks of him, as "a man of solid talents and prudent deportment" Of modest and unobstrusive merit, those only to whom he was well known could justly appreciate, his piety, virtue and worth. His exemplary deportment and his amiable disposition attracted the esteem and respect of all, and endeared him to his friends and associates. His loss will be long felt. His death wrung many a heart with sorrow. By many it shall not soon be forgotten; by one never. "Be ye also ready for at such an hour as ye think not the Son of man cometh"

The above is a copy of a letter, dated July 22d 1831 from the Rev. James Paine to

John K Converse &
Samuel Brown
Committee

Robert A Nicoll. Trans'n Aug. 30. 1831.

Rev. Chester Hinman.

The lamented subject of this memoir the Rev. Chester Hinman, was born at Orwell in the county of Rutland, Vermont A.D. 1798. He was the youngest son of Adoniram and Martha Hinman. His parents were pious; and therefore he enjoyed the advantages of an early religious education. He was always a very dutiful and obedient son. He laboured industriously on his fathers farm, until 18 years of age. As he was naturally studious, he spent his leisure hours in reading. At the early age of 10 years, in a revival of religion, he was the subject of religious exercises of mind; and many of his friends think he then experienced religion. His fears & doubts kept him in a measure silent respecting himself; although his external conduct from this time was in every respect consistent with the possession of christian character. It will appear however in the sequel that he himself dated the commencement of piety in his soul at a different period.

At the age of 19 he began his academical studies & in August 1818 entered Middlebury College. There was a revival of religion in the college, while he was a student there & during the revival he was again awakened to the concerns of his soul, but owing to his diffidence & his fear of hypocrisy, he does not seem to have come out decidedly on the Lords side.

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He remained therefore in a distressing state of mind agitated with doubts & fears respecting the genuineness of his piety. After completing his collegiate studies, he was exceedingly perplexed in making choice of a profession. His brother advised him to study law; and after much anxiety, he yielded to this advice. He commenced the reading of law with Mr Russel of Salem Washr Co New York; pursued it with Mr Walbridge of Lansinburgh; and spent the last year with Judge Spencer of Oneida Co. He then took letters of recommendation to some gentleman in the city of New York and there established himself in the practice of his profession and continued it honourably and profitably for the space of one year. His close application to study and business laid the foundation of an incurable dyspepsia.

The views and feelings which led him to relinquish his profession, will be best learned from some extracts of a letter written by himself with a few verbal alterations dated the City of New York April 17th 1826

"A mans heart deviseth his way; but the Lord directeth his steps." In my own case, I have seen this striking proverb most literally verified And that you may know in what manner, I send you a letter expressive of my feelings. Never perhaps, have I sat down to write before this-

-tating so much what to communicate as at present. I fear that I shall say too much, or too little; and thereby give you very erroneous impressions. In my last letter, I informed you of my situation and views at that time. Wealth and fame were then the objects of my pursuit; and the manner of their acquisition, was but too little regarded. Though many of the younger advocates at the bar were vicious, profane and profligate and some of them avowed advocates of infidelity. I still mingled in their society, flattered their vanity and conformed in some measure to their habits. Some very daring and I may almost say blasphemous expressions, on their part suddenly made a deep impression upon my mind and the effect was such as very soon to unfit me for the bar or business. I cannot now describe on paper, what my feelings were at that time. And ever since, they have been such, that the condition of the beggar, who can justify his deeds at the bar of conscience, is far more enviable than mine. I have not it is true been openly profligate and immoral; but we all have talents given us, which we are required to improve. Mine have been shamefully abused; and time misspent can never be recalled. For three weeks past the attractions of the city have lost all their charms to me. I am a stranger and a pilgrim

in the midst of a thoughtless and busy society. I have endeavoured to obtain relief by reading books of devotion, but they afford none; and even the Bible itself, is to me a sealed book. I fear that I have already expressed too much. You may imagine that I am deeply affected in view of my transgressions. Oh no, I am wretched and miserable; yet I feel it not. I am oppressed with a load of guilt and yet have no humiliating sense of my depravity. I had the same feelings at Middlebury; but my impressions then wore off; and I fear they will do the same again. There is no revival of religion in New York. One goes carelessly to his shop, and another to his merchandize. Do not imagine that I am relaxing into a low and dejected state of mind. I am determined to do nothing rashly, but to be patient. O how unwise to cheat ourselves of eternal salvation. After diligent search I have satisfied myself that the Bible is the word of God; and if the Bible is true, I am equally sure, that "without holiness, no man shall see the Lord". ——The extracts from the same letter which follow, seem to have been written from another place not mentioned — "Soon after the above was written I called upon the Rev. Dr Spring, gave him an account of myself, and requested his advice. After some enquiries he informed

me that he could sympathize with me – that he was once in a similar situation – that he completed a course of legal studies himself, and practised a year in ~~Utica~~ ~~York~~ New Haven Con., that his attention was called to the subject of religion and that he found no peace of mind till he found it in the merits of Christ. The practice of the law he immediately relinquished and he hoped I would eventually do the same. He however requested me to stay where I was for the present. I did so for more than two months; but I was miserable, spending one wearisome day after another. At length I resolved to leave the city and to abandon the practice of law for the present. I called upon Dr Spring the second time, and as his advice accorded with my own feelings, I dissolved the connexion which I had formed in business, and soon afterwards left the city for Williamstown Mass. I designed to spend some time in the family of some clergyman in the country; and after consulting with the President of the college, the Rev. Edward D. Griffin DD. I resolved to come to this town. I was immediately made welcome in the family where I now reside, by whom I have been most cordially treated and to whom I am under a thousand obligations. Soon after my arrival, my distresses of mind came upon

me with redoubled force. Some days were spent in the most abject misery. I often wondered that a wretch like myself, should be treated with so much civility and respect. On one Sabbath morning, I felt inclined to blaspheme the name of God and to wage an impious warfare against heaven. In the afternoon of the same day, I felt for the first time, that I could lay aside every weapon of rebellion, and rejoice in the merits of a Saviour. Since that period my feelings have been different at different times. Sometimes I have been rejoicing; and at other times oppressed with a sense of my own guilt. Thus you perceive, that I have been tossed to and fro like the troubled sea. The foregoing account, though very imperfect, is the best that I can give on a sheet of paper".

It is delightful to trace, as described in these extracts, the workings of a mind, under the powerful influences of the Holy Spirit. All the characteristicks of a genuine conversion are here brought into view. We see our brother under deep conviction of sin, like the wounded hart, panting for relief and finding none. As the character of God is developed, his heart rises in enmity against him. At length when all other resources failed, he submits to God's plan

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of saving sinners, through the redemption which is by Jesus Christ. He then for the first time experiences the joy, which God grants to his adopted children. In his after course, he meets alternately with clouds and sunshine; not losing his nice sensibility to the evil of sin, as is the case in spurious conversions, but increasing in the knowledge and hatred of his own depravity.

Rev. Chester Hinman entered the Theological Seminary at Princeton, in the year 1826; and pursued his studies with a view to the ministry, one year. It is thought, that the bad state of his health prevented him from continuing his studies for a longer period. He was licensed to preach the gospel by an association near New Haven, Con. after being licensed, he made two or three visits to his native town. His preaching in that place, it is thought was instrumental in first awakening many who will ere long rejoice together with him in the kingdom of heaven. The most of his preaching however, was in the State of New York. In 1829 he placed himself under the care of the Presbytery of Albany. After preaching in several places, in the western part of the State, he came to Johnstown Montgomery Co and preached as a supply in Dr Hosack's

church. His health being poor and requiring much exercise and a season of relaxation from study, he rode through many towns of the county, and was instrumental in promoting the Tract Cause. He attended a prayer meeting one evening, during a revival of religion, among the people of the Rev. Elisha Yale, and so spoke as to be the favoured instrument of directing one inquiring soul to Christ.

During the early part of the year 1830, his health declined; and, at the opening of the Spring, he was confined to his bed for several weeks together. Soon after a partial recovery, he left Johnstown, and, during several months, travelled many hundred miles, in hopes of regaining his health. In the autumn, he spent some time at Vernon centre, Oneida Co., preaching and laboring with all his might. On a Sabbath (probably in December), he was violently seized in the pulpit. He told a friend that before he had finished his afternoon sermon, every thing seemed to turn dark. He paused; - told the congregation he believed he had preached his last sermon - called on

one of the deacons to pray and closed the services of the sanctuary. The same week he left Vernon Centre and came on his way towards Johnstown. When he reached the residence of the kind family, in which he hadd been confined in the Spring, he was so much exhausted, as to be scarcely able to speak to him for some minutes. The Rev. Mr Elisha Yale visited him, a few days after his arrival. He was then struggling under a most violent inflammation of the lungs and was but poorly able to converse. He declined rapidly

On the 29th of December, Mr Yale visited him again & found him very low, unable to take medicine or food. No hope remained of his recovery. Says Mr Yale "At his request I conversed and prayed with him alone. He said no more than was indispensably necessary, as it exhausted him exceedingly to speak. At my return home, I put down the following, as part of the conversation which I had with him at that time and which I am sure is substantially correct and nearly verbatim.

"If I should continue only a short time I should be glad to have you attend my funeral and, if the door be opened, to preach a Sermon or in some other way, tell the people, that I lament my unfaithfulness, while preaching among them" —— But in what do you feel

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that you have been unfaithful?

"O I did not urge as earnestly as I should the necessity of repentance towards God - faith in Christ; regeneration, and holiness of life as evidence of a change of heart."

"But how do you think you could have preached more faithfully than you did?

"I should have lived nearer to God in private prayer. I should have read the Bible more and with another Spirit. And I should have gone into the pulpit without any of a man pleasing Spirit. I fear that when I have come out of the pulpit and my preaching has been commended - I have not felt that disgust which I ought, but have been flattered, as I ought not to have been"

He seemed to be overwhelmed with a sense of great unfaithfulness in the sight of God, however he might have appeared in the sight of men. He desired me to speak in his hearing of the excellencies of Jesus, during the few moments of our interview which remained, and it seemed to afford him some satisfaction to think of those excellencies, though he could find none in thinking of himself."

The next day Mr Yale went to see him again about one o'clock P.M.

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but found that his spirit had fled about half past eleven A.M. Says one, who stood by his bedside, so calm and serene was his exit, that his immortal spirit tooks it flight without a groan or a sigh, or even the moving of a muscle He died December 30th 1830 in the 33rd year of his age. His remains were interred on the last day of the year 1830, in the grave yard at Johnstowne, after a sermon on these words, Be thou faithful unto death and I will give thee a crown of life. Rev. II. 10 Eight ministers and a considerable number of people were present at his funeral, though the weather was extremely unfavourable, the rain pouring down in torrents, part of the day accompanied with a violent wind. A grave stone with an appropriate inscription, was erected over the place which contains the ashes of Chester Hinman, by his beloved Sister Mrs Olivia Ormsbee, of Orwell Vermont She was sister indeed his patroness & friend and constant friend.

As respects the character of Brother Hinmans preaching, it was in a good style, very much to the point and suited to awaken the conscience and arouse the soul to spiritual action.

His disease evidently preyed upon his

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spirits as well as upon his body and rendered him extremely taciturn unless when roused by some topic of commanding interest. He seemed altogether indisposed to spend a moment in what is called an easy conversation; and was evidently pained at the least appearance of levity in others.

Few men have seemed to be so entirely devoted to their work, and so unwilling to lose a moment; and few have exhibited so bright an example of consistent Christian character.

His early departure from life and usefulness calls loudly upon all and especially upon ministers of the gospel and candidates for the ministry, to do whatsoever their hands find to do, with their might; ever bearing in mind that there is no work nor device, nor wisdom, in the grave.

Abraham De Witt
Archibald Fleming
} Committee

Robert A. Nicoll. Transcriber.

December 9th 1831

Rev. Jacob Beecher.

Mr Beecher was born in or near Hagerstown Md. sometime in 1801. His parents were respectable members of the German Reformed Church. Being favoured with a christian education and possessing a docile and susceptible nature he grew up in amiableness and religious seriousness. But these hopes of future good were nearly all made to vanish by the influence of some irreligious books or companions that fell in his way and brought him to the very brink of infidelity at an early period of life. This was the most dismal vale he met with in his short journey on our earth, and in it he might have fallen never to rise, had not a kind providence interposed and sent him immedriate help. At this dangerous time an individual of intelligence, prudence, and deep experimental religion was led (no doubt by the guidance of a merciful God) to observe the dark wavering and perilous state of young Beecher's mind. Suitable books and suitable directions were afforded without delay; frequent ardent secret prayer was not omitted. The enlightening and purifying influences of the Holy Ghost descended and instead of the haughty and profane disciple of Hume or Paine, we have the meek and holy disciple of Jesus Christ. Though he was quite young at this time he thought it his duty to look around and ascertain in what sphere he might most glorify his God and serve his Divine Master: the result was to prepare himself for the ministry of reconciliation.

His literary and scientific education he received

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in Jefferson College where his sweet disposition, amiable manners and unaffected piety were more conspicous than his talents and acquirements which however were not by any means looked upon as inferior.

In this Institution we next find him. The interest he excited here was chiefly by the unobtrusiveness of his behaviour, the simplicity and genuineness of his piety, and the modest but strong promise of usefulness. It would seem that during his stay here he had some thoughts of connecting himself with the Presbyterian Church, but it was thought by one of ~~his~~ the Professors and at length by himself that in the church in which he was born lay the most promising field of usefulness for him.

In the fall of 1828 the German Reformed Church at Shepherdstown Va., becoming vacant by the removal of Prof. Meyer to the Theo. Seminary established at York Pa. Mr Beecher was invited and undertook to fill the vacancy.

The spring following he was married to Miss. Henrietta Mitchel of the city of Philadelphia, who with her two little ~~sons~~ ones, were so soon to be bereaved, and left to weep over a loss, which, nothing human can supply.

After taking upon himself the pastoral care, the reality and ardour of his piety soon displayed themselves in strong colours; and the fidelity and warmth of his public ministrations, the

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frequency and earnestness of his family visitations and his perseverance and self denial in preaching the gospel to all he met, soon were seen purifying, elevating and increasing evangelical piety in Shepherdstown and the neighborhood all around.

In the winter of 1829-30 at the request of his Synod, he accepted an agency to make collections for the Theo. Sem. and in about three months obtained more than TEN THOUSAND dollars; and his admirable adaptedness to this species of christian effort, induced the managers of the American Sunday School Union to press him into their service as an agent for a short period. His success was so great as to call for a repetition of the demand and accordingly he entered 14th of December on a general agency for the state of Mississippi. The arduous duties of this post he discharged with skill and fidelity until April when his bodily strength giving way, called upon him to return to a more salubrious climate. He sailed from New Orleans to Philadelphia in hopes that a sea voyage would help to restore his lost health, but it was too late. He was allowed indeed to behold once more his little family and in May last together with them to return to his people but not to make a long stay with them. He had for some time suffered by bleeding at the lungs which now becomes more violent and late in June, while on a pastoral visitation he suffers under a dreadful attack of it. With much difficulty he reaches his dwelling and then expires after a few week's severe suffering on the 15th of July 1831. His difficulty of breathing

and the peculiar nature of his disease prevented his saying much on his death bed, but enough was seen and heard to tell to all around of the hope that filled his soul and of the glory that was before him

From the first he had little hopes of recovery and seemed perfectly.....resigned to the will of his Heavenly Father - to whose care he commended his weeping partner and two little sons.

Sloan M'Intire,

Compiler.

Robt A Nicoll. TRANS^{r}

December XXVIII 1831.

William B. Worrell

William Boyce Worrell, the subject of this obituary notice was born in the city of Philadelphia, on the 27th of April 1803. His parents were not then members of any religious society. Several years afterwards they joined themselves with the society of Friends. How long they remained in Philadelphia after the birth of their son William, is not known to the writer; but from some circumstances connected with his history it is presumed it was not long. "He was little acquainted" says his brother Joseph, "with any religious society, and less with gospel truth, untill he went to his trade" (which was that of a blacksmith) "when he became the subject of a revival." "In his 10th year," says the same brother, "he and I heard our first news of a Saviours death; - it was related to us by our brother Robert while at work in the field, and as far as I can remember, it was as new to us, as it would have been to a Hindoo We had heard of a God who would reward us after death 'according to the deeds done in the body,' but salvation by a Redeemer was entirely new. William and I being bed-mates, consulted together, and agreed to pray before we slept. The Lords prayer was all we attempted to utter; - our notions of Christ were very imperfect. We continued our prayers for a few weeks and then broke off; but our consciences were never after at rest, till in the bosom of the Church. - I have heard him say, 'he was the wickedest brother of seven.' I have also heard him say, that he thought he would have been a believer sooner, if he had heard sound evangelical preaching sooner." Soon after his conversion he evinced a disposition to be engaged in the service of his divine master. He was an active and zealous member of the Church to which he belonged.

"After he made a profession of religion," says his Pastor the Rev. James Latta, "he was always remarkable for his exemplary deportment" He seems to have animated with a desire to enter upon the gospel ministry at an early period after he experienced a change of heart. And accordingly his Indentures having been given up to him, he entered upon the study of the Languages under the superintendence of his Pastor. After having for some time prosecuted his studies in private, he removed to West Nottingham Academy, under the care of the Rev. Dr. Magraw, who has long been the generous friend and patron of young men seeking the ministerial office. At that institution he pursued his studies with diligence and success for a period of three years and an half. In the fall of 1827 he entered this Seminary. After remaining in this institution two years and an half he was licensed to preach the gospel by the New Castle Presbytery. During the summer of 1830 he preached to the Church at Stillwater in this State, from which he received an urgent call after his return to the Seminary. But after much prayer and deliberation he resolved to become a missionary to the West. On the 14th of Nov. 1830, Br Worrell was married to Miss Susan Ferren, of Chester County Pa. Ill health kept him from starting immediately to the field of his future labours. On the 15th of Dec. 1830 he and his wife set out for the place of his destination, and on the 18th of Jan. 1831 he commenced his labours in Wilmington, Clinton County Ohio.

The following is an extract from a letter of Br. Frame. "Upon his arrival he was in feeble health, and was permitted for a short time only to preach the Gospel, which work to use his own language was "above his chief joy." In his field of labour he preached but six sermons, and delivered three Lectures. His last sermon was the funeral sermon of a person who lived and died in the same house in which his Spirit took its flight from its clay tabernacle. This sermon was preached on the 8th of February.

After he became unable to preach he attended for some time to a Bible class. Such was his christian deportment, and especially his christian humility as to gain the universal respect and esteem of the people among whom he laboured, and not only the denomination to which he belonged, but also others. A short time before his death he sat out from home to make application for medical aid, but after pursuing his journey for some miles he was unable to proceed further. He stopped at the house of a friend whose kind attentions he was permitted only for a short time to receive. A few days afterward he fell asleep we trust in Jesus, and has gone to reap the reward of his labour. He met the King of terrors with composure. He told one of the Elders of the church, shortly before his death, that as regarded his own salvation he felt that was sure, but the great object for which he desired to live was to preach the gospel of Christ. The wise disposer of events had ordained differently. He died the 14th of July 1831 in the 29th year of his age. Thus ended the life of one who had just entered the field of labour, and who bid fair to be useful to the people to whom he was sent."

As a man Br Worrell was rather distinguished for strength and solidity of mind, than for any thing brilliant. His literary and general acquirements were above many whose advantages were superior. He was a good Hebrew Scholar, but that for which he was most distinguished was his Biblical Knowledge. His intimate acquaintance with the word of God previously to his entering the Seminary, and his diligent perusal of it afterwards, enabled him to study Theology to great advantage. Few men have so large a portion of the sacred Scriptures treasured up in their memories as he had. As a Christian Br Worrell was devoted, humble, and unobtrusive; and these were traits that stood forth prominently in all his conduct. Although Br Worrell chose our own country as the scene of his labour, yet he was not unmindful of the Heathen. With the writer he had several conversations on the subject of Foreign Missions. He pleaded

their cause, and urged the propriety of every Theological Student examining his duty in regard to those who are emphatically said to be "in the region and shadow of death." The writer well remembers the reasons he assigned for remaining in our own land. It was duty to aged parents which kept him from going "far hence to the Gentiles."

Brethren, — A little more than two years since, Br Worrell stood on this floor and read an obituary notice of a departed brother; and who can tell but in two years, or in a shorter period, some of us may be the subjects of this mournful memento, which we pay to our departed brethren. — Let us prepare for the solemn event.

Henry H. Hopkins } Committee

A. G. White } Transcriber

Rev. Nicholas Arrowsmith Wilson.

The Rev. Nicholas Arrowsmith Wilson, was born in Elizabeth Town N. J. on the 3d of May 1803

Previous to his conversion there is nothing worthy of special record. His disposition at this time timid and retiring prevented those attempts at display which might have appeared in a person of more confidence. He had commenced the study of the languages, without having in view any particular profession. But he was blessed with a pious instructor, who unlike many of that profession, ever availed himself of passing events, to teach his pupils as he had been taught by the spirit.

It was one of these admonitions which was blessed to the soul of young Wilson and ultimately led to his conversion. The Academy was adjacent a burying ground and as a funeral was passing into the yard, the teacher made some remarks dictated by the occasion, which accompanied by the spirit of God produced deep seriousness in the mind of brother Wilson and led him to see the depravity of his heart in some degree as God

Rev. Nicholas A Wilson

saw it: His convictions of sin were pungent and of long continuance - his feelings greatly depressed and he was indeed of a broken and contrite heart. He was in this state for nearly a year when the Lord graciously lifted upon him the light of his countenance and gave peace to his troubled soul.

He was received into the communion of Dr M'Dowells church Dec. 7th 1817, at the early age of fourteen years. Though so young, he was the first of the respected family to which he belonged. He left even his parents behind. How much influence his prayers, his example and his conversation may have been instrumental in the conversion of nearly all the members of the family - the Judgement day alone can reveal.

From this time until he left home for college, it was his daily practice to retire and read with an older Christian some part of Gods word & then compare their views while the elder shewed the influence of the passage upon the christian life, thus they mutually enlightened & improved each other - With his disposition it could hardly be expected that his would be a noisy - a showy religion. It led him to be a quiet

unassuming child of God. His studies had now an object & he pursued them diligently He entered college when seventeen & his diligence did not diminish there - he ever esteemed attention to his studies a duty next to religion & the preservation of health. This is the order in which he frequently arranged when writing to a brother. During his collegiate course he ranked among the first in the estimation of his fellows. Of this there is abundant proof in the many honours conferred upon him and the testimony of his associates. He was graduated in the fall of 1823 & immediately entered this Seminary Here he was beloved by his brethren and their testimony represents him as a retiring peaceful - consistent Christian and a faithful - persevering scholar.

Having completed a full course, he in the following winter of 1824, received a commission from the Assembly's board to labour in Monroe Co. Geo. Here he was in a destitute region - frequently suffering great inconvenience and often the deprivation of those comforts whose loss ~~before~~ he had never before known. But in this wilderness he was the means of organizing a church and

forming a congregation. Here he laboured six months and on his departure was strongly solicited to stay and afterwards received several urgent requests to return with a view of a permanent settlement especially in the flourishing town of Macon.

These however he declined and transferred his labours to Perth Amboy of this State. The church of that place he found in a very divided and distracted state & threatened with immediate dissolution. Here indeed was presented to him a discouraging though interesting field. Six months after his coming there, he was ordained by the Elizabeth Town presbytery in May 6th 1828 to the work of the gospel ministry and continued there nearly three years.

Between him and that little flock a multitude of attachments were formed which endeared him to that people & it was by the force of these attachments & with the hope of being useful, that he was so long retained among them, while they were unable to give him any thing like an adequate support and presented his seeking a pas-

-manent settlement

His labours were in one important respect signally blessed. He laid the foundation of permanent good. By his mild & conciliating manner - his prudent plans & conduct - and his acceptable labours he gained the confidence and affections of that people - and the asperity of party gradually gave way, until before he left them he had the happiness to see harmony restored & the exterminating evils with which they were threatened averted. "Blessed are the peace-makers, for they shall inherit the kingdom of heaven" To this promise, he had an undoubted title and the blessed fruits of it we believe he is now reaping in a better world.

After remaining here a short time, he received in the month of February 1831, a commission from the Assembly's Board, to labour in the Suburbs of Philadelphia, near Fair Mount Works. His letters shew that he was attracted by no desire of greatness in entering this field. The most he seemed to expect was to be useful among a people in most deplorable need. He saw tho' the harvest was great, it was difficult to gather,

and he resolved to conquer by patient continuance in well doing, that which at first seemed so unpromising. "The field" says his last report "was new - the people of different denominations & very few resided in that vicinity who loved the cause of Zion and were anxiously waiting for her prosperity". He visited and endeavoured by personal conversation to induce the people to attend upon the preaching of the gospel. Much here tended to dishearten him - his sensitive feelings were severely tried and often was he induced to believe that duty did not call him there any longer. In one of these dark times, when such listlessness to the truth and irregular attendance upon the weekly services was manifested, he called a meeting of the people, for the purpose of obtaining an expression of their feelings. What surpassed his most sanguine hopes - a large congregation - unanimously resolved it to be of the highest importance for them to have the regular preaching of the gospel and voted to build a Presbyterian Church and appointed a committee to carry their resolution into effect.

This meeting occurred but a few weeks before his death. He was seized about the middle of May with a -

bilious attack, under which he suffered for a week, but was thot to be convalescent, when an abscess on his liver made its appearance which in the plans of infinite wisdom removed him to the land of spirits June 18th 1831 after a short illness of three weeks — aged Twenty eight years.

For sometime before this melancholy event says one of his intimates in the city, he was living near his God His death-bed exercises indicated a heart accustomed to do the will of his Saviour. He committed the result of his illness & the interests of those dear unto him-to God in whose wisdom and faithfulness, he expressed strong confidence. In the last few lines, which with a trembling hand, he wrote to his widowed mother & in consequence of which she hastened to him, there is this precious paragraph "It is a privelege - it is a consolation, to be enabled to give up all to God - Look to Him - Make Him your ~~trust~~ dependence and be assured He will order all things for the best!" Such confidence exists only between tried and faithful friends and by this he being dead yet speaketh consolation to all his afflicted friends.

Dr. M'Dowell in his funeral sermon

Rev. Nicholas A Wilson

thus speaks of his character.

His disposition was amiable & meek His manners modest and unassuming - and His conduct prudent and exemplary. As a divine he was sound & intelligent - as a preacher plain - faithful - acceptable and calculated to be useful He has heard few men of his age, that he uniformly heard with more satisfaction and profit.

The last sermon which he preached on his last visit to Eliz. Town, was from the text "While thy servant was busied here & there - he was gone", which, said Dr M'Dowe made a deep impression upon my mind - the influence of which he hoped he yet felt and prayed he may never lose.

How remarkable is this circumstance - how soon were those words verified. Brethren - may our minds be suitably impressed with these circumstances and with this truth - for how soon may it not be said of some one of us - "While - busied here and there - he was gone".

James Clark.
Robert A Nicoll. } Committee.

R. A Nicoll.
Transr. May 8th 1832

Rev. Robert Roy.

The subject of this obituary notice was born in Warwick, Orange Co. N. Y. Nov. 1792. He was blessed with pious parents & by them made the subject of many prayers. The incidents of his childhood & early youth must from the want of information concerning them, be passed over in silence. At the age of eighteen he became hopefully pious. There was nothing remarkable in the circumstances attending his conversion. The means blessed in bringing him to repentance were, as he has often remarked, the prayers of his pious parents & a diligent attendance on the ordinary means of grace. Soon after his conversion, he was brought near the grave by a severe illness. His health continued delicate for many months. In the hope of more speedily restoring it, he travelled through the Southern States. During this journey he was led to think it his duty to devote himself to the ministry of the Gospel. On his return, he entered an Academy at Newburg N. Y. & after spending three or four years in preparatory studies, joined the Theol. Seminary at Princeton N. J. in 1821. Having passed through the prescribed course in this Seminary, he was licensed in 1824 to preach the Gospel by the Hudson (N. York) Presbytery. Immediately he commenced his labors as a Missionary in Nottoway Co. Virginia. His ministry

Rev. Robert Roy.

was much blessed. He was the first Pres.n Preacher who had labored statedly in Galloway. He was made the instrument of organizing a Church, & through his exertions a commodious building was erected for their use.

In 1825 the Board of Directors of the Union Theol. Seminary appointed Mr. Roy their General Agent to travel & collect funds for the Institution. Nor had the Board any reason to be dissatisfied with their choice. During the two years in which he was engaged in this service, he collected funds nearly sufficient to establish a permanent Professorship.

About the close of this Agency Mr. Roy received a unanimous call from the first Pres.n Church in Freehold N. J. to become their Pastor. After much deliberation & prayer, he accepted the invitation & was installed the following winter.

His labors as a Pastor were abundant, acceptable & useful. But scarcely had he commenced his duties in this new & interesting relation, when God was pleased to afflict him with bodily infirmity. It was soon manifest that consumption had already commenced its work on the springs of life. Medical aid & a change of the Northern for a Southern climate were resorted to by him to stop or at least to check the progress of disease — but in vain. He gradually declined; but still, when among his people, continued his labors. Even after his voice was much impaired, & his strength so far

wasted that he was unable to ascend his pulpit alone, he continued to preach, not so much from a sense of duty as from a love of his work. He wished, he said, to be useful as long as he lived. Only five weeks previous to his death he entered his pulpit, supported by one of his elders, & for the last time addressed in public his people. His appearance indicated that he was treading on the verge of eternity — that soon he would be called to leave his prison-house of clay; & his calm, serene countenance told that he was ready to obey the heavenly, sweet-toned invitation, "Sister Spirit, come away." The subject of this, his last discourse is contained in 2. Pet. 1:10—15. The last three verses of the passage are,— "Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance. Knowing that shortly I must put off this my tabernacle, even as the Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able, after my decease to have these things always in remembrance." This discourse was delivered on Sabbath Feb. 12th 1832. From that time his decline was more rapid.

Divine grace had taken away from our beloved brother the fear of death. As he approached its dark valley his hopes, his consolations & his joys became more & more heavenly. He uniformly during the last three weeks of his life appeared serene. Sensible that his change was near, he was in a state of waiting till it came. He talked of death with composure — of what was be-

was beyond death with a placid smile. He often thanked God for his continued peace of mind. All his hope was in the atoning blood of Christ. Jesus was the theme of his thoughts, the strength & support of his soul. A few evenings before his decease, the hymn commencing "There is a land of pure delight" was sung by his bed-side. When it was finished, he remarked, "it is a beautiful hymn, but it has not Christ in it."

On Sabbath March 4th the Lord's Supper was administered to Mr. R. & a few members of his church at his own house. It was an interesting occasion & will not soon be forgotten by those who were present. To an enquiry respecting the state of his mind, he replied;— "Perfectly comfortable; I have a good hope through grace — a comfortable assurance." In the evening he called for a favorite hymn in the "Village Selection". As he had forgotten the number of the Hymn, verses from several were read, & at length the following from the 165th

"Assured that Christ our King
Will put our foes to flight,
We on the field will of battle sing,
And triumph while we fight."

On hearing these lines his countenance kindled with animation & joy. "That's it," said he "I wish to go off in triumph like a soldier." A few evenings previous to this, a pious friend & neighbor called to see him. Mr. R. then thought he should

Rev. Robert Roy.

not live till morning. As his friend was about leaving Mr. R. took his hand & said "Well, farewell, I expect to go home to night". "You have a good home to go to" his friend replied. "Yes" said he "thank God, a home from which I shall never be separated more." Although Mr. R. had been much afflicted in body, he often remarked that the past winter had been the happiest of his life. His feelings were uniform & his views clear to the last. A few hours before his decease, he engaged audibly in prayer, committing his companion, his family, his friends around his bed, his people & his own body & soul into the hands of God. Conversation was then introduced at his request on the advantages of dying. He took a part in it, though he could speak only in a whisper. Finally, when death had laid his icy hand him, he asked, "What is this? I do not understand it. Can this be death?" On being told it was, he said, "well let it come." He folded his hands — his lips were seen moving in prayer — a few words, "Come Lord Jesus", &c. were heard — remaining a few moments speechless, his spirit departed to unite with the redeemed in singing the praises of the Lamb. Thus on the morning of the 12th of March 1832 our departed brother calmly fell asleep in Jesus. The Sermon on the funeral occasion was preached by the Rev. Dr. Alexander, from Num. 23:10. "Let me die the death of the righteous & let my last end be like his"

Rev. Robert Roy.

We shall close this Obituary with briefly noticing some of the more striking traits in Mr. Roy's character. His talents were solid. Though his early advantages for the developement of the powers of his mind were limited, yet he was nature's student, & thus by the exercise of faculties which God had so liberally bestowed upon him he acquired such a power of discrimination & knowledge of human nature, that in his judgments of the character & ruling passions of a stranger, even from a slight acquaintance with him, he was seldom mistaken. This was, indeed, the most remarkable trait in his intellectual character.

Mr. Roy was not distinguished, as a public speaker, for what is popularly called eloquence; but his frank & open manners always commended the sentiments of his heart. These qualities which made him so accessible, gave him, in turn, ready access to the hearts of others. Added to these, the simple, unaffected kindness & benevolence of Mr. Roy manifested in his private conversation & public addresses increased greatly his influence as a Pastor & an Advocate for the cause of benevolence. The results of his labors in the cause of Christ in his own Congregation & in behalf of the Union Theol. Seminary, abundantly testify his success. From his acquaintance with the workings of the human heart, he could most easily sympathise with the feelings of his fellow men. There is an

act of charity & self denial related of Mr. Roy which is too interesting to be omitted. While Mr. R. was a student in the Theol. Seminary, a young man from the South came to Princeton with the intention of joining the Seminary. Being disappointed in obtaining pecuniary from the Institution, as its funds had been already wholly appropriated, he resolved to return home & suspend his studies. Just at this time Mr. R. became acquainted with his circumstances. He went to him, — dissuaded him from his purpose, & proposed to him a plan for his support in the Seminary. The plan was that they should purchase plain materials of fare, & with the occasional aid of the lady in whose house they lodged, prepare food for themselves. The proposal was accepted — & they entered on the plan. Mr. R. sustained the whole expense, although wholly dependent on loans for his own support, & the result was that the expense for them both was less than Mr. R. had been accustomed to pay for himself only at his boarding house.

Mr. Roy was a good preacher. His chief excellence here consisted in the aptness & clearness of his illustrations of divine truth. These were not far-fetched, but simple, natural & so obvious that as the preacher proceeded they would almost seem to arise in their own minds before they were uttered. His views of Christian doctrine were clear & comprehensive rather than profound & were unreservedly conformed to the

standards of the Church in which he was a faithful minister.

As a Christian, he was cheerful without levity, & firm & decided without obstinacy. He could mingle with the worldly, freely talk about their own affairs, & make them love his society & feel the influence of his religion. He loved the truth, & from it drew all his principles of action & motives to obedience — & the truth as it is in Christ was the Rock on which all his hopes were built.

His deep & earnest piety, his intimate acquaintance with the principles of action, his diligence in business & fervency in spirit, with his kindness & benevolence of heart qualified him in an eminent degree for the pastoral office. Yet he had not been four years in the interesting relation of Pastor, when it pleased the Great Head of the Church to call him away from his field of labor to his everlasting home. By this dispensation, a bereaved flock has lost a kind & faithful Shepherd. That voice which so often & so tenderly called them to the fold of Christ, is now hushed in the silence of the grave. But thó silent its echo still speaks to the listening memory of an afflicted, affectionate people. All who knew our departed brother, remember his faithfulness as a friend — & there is <u>one</u> who recollects with pleasing yet melancholy emotions the strength & ten-

derness of his affection as a husband. — But he has gone — & has left his companion, his friends, his people & the Church of Christ to mourn a loss which, we trust, is his eternal gain. "The memory of the just is blessed."

James C. Edwards } Com:
Albert Williams }

August 1st 1832.

Rev. Robert Bryson.

Mr. Bryson was born in Northumberland Co. Pa. July 13th 1808. He was the second son of pious and highly reputable parents. His father has been a zealous and useful minister in the Presbyterian Church for 43 years. Enjoying the advantages of early Christian education, young Bryson grew up under the delightful influence of deep and protracted serious impressions. At the early age of 6 years, he was an accurate reader of the Bible and familiar with its leading & most important facts. He commenced the study of the Latin and Greek languages at the age of 7 years with a class taught by his father with whom he continued 3 years. During this period he made great proficiency & gave indications of future eminence in the classical department of literature, to which, indeed, he did attain. He remained with his parents until the Spring of 1822, at which time he entered an Academy in a neighboring village. Here he spent two years and a half. In the fall of 1825 he entered Dickinson College & joined the Sophomore Class. This was a most interesting and important period in young Bryson's short life. The early hopes of future piety and usefulness with which he had inspired the breasts of parents & friends were for some time languishing under the blighting influence of religious apathy.

But it was while he was in College, during a revival of religion, that their prayers were answered and their drooping anticipations revived. Here his mind became deeply imbued with the vital importance of religion. He experienced many a season of darkness and many a deep and pungent conviction for guilt and rebellion against an enlightened conscience. It was not long, however, before that frown which occasioned the anguish of his spirit was succeeded by the complacent smile of parental affection. His heart was now set on the ministry of reconciliation. This was the high office to which he desired to consecrate the remainder of his time. He was admitted to the degree of A. B. in the fall of 1828. He immediately commenced the study of Theology under the direction of his father, with whom he continued one year. In April 1829, he was received under the care of the Northumberland Presbytery. In November of the same year he entered the Theological Seminary at Princeton N. J., in which Institution he remained one year. Again he returned to his father's, where he remained till the close of the year 1831, at which time he was licensed to preach the Gospel. The first 6 months of his ministry were spent in Williamsport & Pemborough in the Co. of Lycoming & Moorsburg Columbia Co. Pa. The following half year he preached in Upper Canada & the Western part of N. Y. After this he labored for some time at Black Rock. In each of these places, it is said, he labored with high approbation & much success.

He then received a commission from the

General Assembly's Board of Missions to labor 3 months in those destitute portions of N. York which he had recently visited. A part of his time was spent in the Presbytery of Ontario in the congregation of Bristol. Having studied Theology not merely as a science, but as it is in Jesus, his preaching was peculiarly practical. His labors here were distinguished with fidelity & success.

After the expiration of the term of his commission he again visited his parents. Again he entered the service of the Board, being commissioned to labor in the destitute congregations of Bloomsburg and Briar Creek Columbia Co. Pa. Here the fruits of his labors were seen in a revival which soon commenced & continued to flourish till the time of his death. It seems to have been the design of Providence by this effusion of the Spirit to prepare his young servant for the nobler service of the upper sanctuary. Besides preaching twice on the Sabbath in two congregations eight or ten miles apart, he occasionally preached through the week & regularly attended a Bible class & meetings for social prayer. A friend speaking of his ministerial exertions says "they were eminently blessed in convicting the careless, detecting false professors and building up God's people in their most holy faith." Many after listening to him for the first time have been heard to say "truly this man has the power of God."

After the term of his mission had expired, he was ordained to the Gospel Ministry by the Northumberland Presbytery on the first Wednesday of Oct.

1832. His full induction into the sacred office but just preceded his admission into the Temple above. He died on the twentieth day of the same month in which he was ordained in the 24th year of his age.

Truly "clouds and darkness surround the Most High and his judgments are a great deep." After his ordination he was heard to say that "while the ministers hands were resting upon him & they were praying over him, he felt a strong desire to depart and be with Christ, if it were consistent with his will." On the Sabbath following his ordination, he preached three sermons. This was the last time he proclaimed the joyful news of reconciliation in a public, official capacity. The disease, which by himself had been mistaken for a severe cold, soon became highly inflammatory. He was conveyed home to his father's on the Saturday previous to that on which he died. "From this time", says one who was with him during his last hours "he was almost incessantly engaged in prayer, praise & pious exhortation until his voice became so weak that he could not be distinctly heard." During the whole of his illness he was not heard to pray or to request his pious friends to pray for the removal or mitigation of the most excruciating pains under which he labored. He did not wish life to be protracted and when he spoke of his death it was with perfect calmness & composure. He said to his weeping friends, "do not weep, I am not afraid to die. Death is foiled of his sting — I can exult over him as a vanquished foe" — adding —

"Jesus can make a dying bed
Feel soft as downy pillows are."

His father, who has been much conversant with death beds for 43 years, says, "he never found greater confidence in God, a more signal triumph over death in any departing Christian." About 24 hours before his departure he said to his friends—"I am going to Heaven to associate with Noah, Job, Daniel and Elijah and with God, without whom Heaven would be no Heaven to me". He frequently said "his work was short" adding "even so, come Lord Jesus, come quickly." He exhorted his father to persevere in his ministerial labors. He prayed "Jesus, remember my father's house for many ages to come". He frequently repeated the latter part of the 8th chap. of Romans, commencing with the triumphant challenge of the Apostle "Who shall lay any thing to the charge of God's elect?"—

Just before his decease, a gentleman on hearing him mention the name of Jesus, said—"Mr. Boyton, is Jesus precious to you? He replied, "Oh yes! Jesus is precious to my soul,"—adding, "Lord Jesus receive my Spirit." Shortly afterwards, when his voice could be heard no more raising his hands towards Heaven & clapping them aloud, he fell asleep in Jesus—expiring without a groan. "Blessed are the dead, who die in the Lord."

Phineas B. Marr
Samuel S. Sheddan } Com.e

Jan. 1st 1833.

Rev. William Harvey.

The lives of holy men are the legacy of the Church — the lives of devoted missionaries are the bequest of the world.

"Dulce et decorum est pro patria mori" has been the theme of unmeasured eulogy for eighteen centuries; & yet, how does it sink into littleness when compared with the heroic sacrifice of country, kindred & friends, in order to open the door of life upon heathen & barbarous nations. There is in the history of every conscientious Missionary a display of moral sublimity which finds not its parallel either in the boasted annals of antiquity, or the eventful records of modern times. In the language of a gifted poet — earth has not aught to boast.

"So truly great — so touching, so sublime,
As the lone Missionary — shaking off
All links & films & trappings of the world,
And in his chastened nakedness of soul
Rising to bear the embassy of Heaven."

Such a one was he, our beloved & lamented brother, the Rev. Wm Harvey — to whose life & character we would now for a few moments seriously direct our

attention; & may the God of all grace bless to our edification his holy example.

He was born Jan.y 22. 1799 in Kingsbury, Warren Co. N. York — was brought up mostly in Bennington Vt., from which place his parents, Timothy & Mary Hervey, removed to Troy N. Y. where they still reside. — His youth, so far as we can ascertain, was marked by no incidents of special importance. He early manifested more than ordinary sobriety of manner & great propriety of deportment. He was scrupulously exact in the performance of all his duties, & rarely participated in the vanities & current amusements of early life. He commenced his preparation for College when about 18 years of age — was induced to study (as he says) with reference to a liberal education by a love of learning & a desire for fame.

He became a member of Wms College in 1820 — was a very diligent student, a friend to good order & himself a pattern of respect for all the ordinances of the Institution. He graduated with reputation in 1824. While in College, during the winter of 1823 he became hopefully pious, & united himself in the ensuing Autumn to the Congregational Church in Bennington Vt. of which the Rev. Absalom Peters was the Pastor. The following narrative of his conversion has been received from Dr. Griffin Pres.t of Williams College.

Rev. William Hervey.

"About the first of March 1823, he came to see me, to inquire if he could be aided by any of our funds. I asked about his religion. He had none, tho' he once thought he had. As the part of our funds which he seemed to have in view was confined to pious youth, I took occasion to say that this was not the greatest good which the want of religion would exclude him from; & from that moment I proceeded to press upon him with my utmost might. He at length said, very feelingly, What shall I do? I told him what to do. From that interview, he was known to be under real impressions, which encouraged me to institute an enquiry meeting; 12 or 14 attended. Several obtained hopes. A motion was felt in College which we thought was the commencement of a revival. None however endured but Hervey. All that seemed designed to usher into new existence a being as great in the kingdom of God as William Hervey. In the great revival of 1825-6 he was tutor here & was very influential."

The two years immediately subsequent to his collegiate life were devoted to teaching — a part of the time as tutor in College, where his influence, as we have just seen, was great & salutary. In the Autumn of 1826, he entered the Theol. Seminary at Princeton. He was now in a situation most congenial to his taste & wishes. His course here was not one of neutral or negative influence. The

leaven of his example & exhortations pervaded the Seminary. All who saw him took knowledge of him that he had been with Jesus. It is doing him, we think, no more than justice to say that few holier men ever lived & prayed within these walls. And, dear Brethren, is it impertinent here to enquire if the mantle of the departed Hervey has fallen upon any of us. Oh, if we were all as spiritual as he, what a place would this be; — it would be even like Mt. Zion the joy of the whole earth, the habitation of the great King. Were we all Herveys, whole nations of Heathens would in a few years rise up & call us blessed; yea we would strike a blow in the religious world that should resound thro' its universe.

But to proceed. After being nearly two years in the Seminary, he was licensed to preach the Gospel in June 1828 by the Albany Presbytery at Albany. After licensure, he remained a little more than a year in the Seminary — was engaged to a considerable extent, meanwhile, in agencies for different societies & in preaching in the vicinity of Princeton. After leaving the Seminary, he was employed till he sailed for India, in preaching in various places — in the study of the Mahratta language & in an agency for the Missionary Board. During this time, he was eminently useful in inspiring the Church wherever he went with a Missionary spirit.

It seems he was first excited to think seri-

Rev. William Harvey.

ously of the subject of Missions by reading the life of David Brainerd — & while a Senior in College he determined to go to the heathen, if the Lord would open the door. He was ordained as a Missionary in Boston Sept. 24th 1829. The Rev. Dr. M'Dowell preached the Sermon. He married a pious & excellent girl in Hadley Mass. & in company with a number of other Missionaries, sailed for Calcutta Aug. 2nd 1830. where he arrived Dec. 25th of the same year. In about four weeks he proceeded thence to Bombay, the central point of his operations, which place he reached March 7th 1831. He was now at his destination, long the object of his wishes & his prayers & girded for labor among the heathen, so long as the Great Husbandman should see fit to keep him in his vineyard. He remained at Bombay about nine months, when he removed to Ahmednugger, a new Missionary Station in the interior of the peninsula; rejoicing in his work & preparing to carry the light of life into the deep moral darkness that surrounded him. But how vain are the expectations of man. The Most High seeth not as man seeth. His devoted servant had been eight years hungering & thirsting after righteousness, & he was now about to be raised to the fruition of that perfect righteousness which is found alone at God's right hand. He was suddenly attacked by the Spasmodic Cholera May 13th 1832 & in a few hours opened his eyes triumphantly

& forever upon the glories of the heavenly world. The last words which his friends received from his dying lips were "live near to God."

Thus soon did it please the great Head of the Church & of Missions to withdraw from his service here, one who seemed peculiarly fitted to raise & advance the ensign of the Cross amid the Empire of Paganism. His removal appeared very mysterious but it was made by one whose love for the cause of Missions infinitely exceeds what the whole intelligent universe besides has ever exercised, & was doubtless the result of supreme wisdom & mercy. His early death had been anticipated by him even before he left his native country. A short time before he went to India a friend said to him; "if you go to India, you will go to Heaven soon." He replied, "I expect to go to Heaven soon, if I go at all;" & there, we doubt not, he now lives & reigns wearing a crown all radiant with the jewels of divine favor. His wife died in Bombay about a year before. When about to enter her eternal rest, she said to him, "William, you will follow me soon. Whence arose this general impression of his early departure, we know not, unless because in the eyes of all who knew him he appeared to be rapidly ripening for the service of the upper sanctuary.

They left one child who was born in Bombay & has recently arrived in this country. Tho' without father & mother, may He who is the orphan's

God take him up & make him yet the herald of salvation on his native soil.

We have thus far done little else than present the prominent incidents in the life of our departed brother. There are strong features of his character which may not be passed over in silence — & to these we would for a moment direct our attention.

The basis of his whole character was deep and ardent piety. His religion was no vain pretence. His love for his Savior was paramount to that for all created things. Like the great Apostle of Gentiles, he manifestly counted all things but loss that he might win Christ. To do his will was his chief delight, & when he clearly discovered that will pointing him to the heathen world, "immediately he conferred not with flesh & blood" — but taking his life in his hand, he presented himself before the Lord & responded to the first call — "here am I, send me." His love for the souls of the dying heathen was excelled by nothing but his love for his Redeemer. This is his own testimony. "To one who loves God it is exceedingly painful, to see beings capable of loving him, blind to his glory & giving their affections to the creature, while nothing gives him more joy than to see that blindness removed & those affections transferred to the Creator. Look, ye lovers of Jesus, at the 600 000 000 of our race who are totally blind to the glory of God & are paying to stocks & stones & to the

foulest fiends the worship which is due to our Jesus, & surely that sight must break your hearts." He was willing, as he said, to wear out his life in preaching if he could but save one soul.

Another prominent trait of his character was humility - even a meek & quiet spirit, which in the sight of God is of great price. We know not that a more eminent exemplification of this trait of the Christian character ever came within the range of our observation. He regarded himself as less than the least of all saints & counted it infinite grace that he should be permitted to think of preaching among the Gentiles the unsearchable riches of Christ. Like his divine Master, he was "meek & lowly in heart" - seeking not "the honor which cometh from men, but that which cometh from God only". He shrunk instinctively from the breath of adulation or the incense of applause & constantly acknowledged; - "by the grace of God I am what I am".

Again, as a peace-maker he stood pre-eminent. Herein he showed himself a child of God. He found no pleasure in controversial excitement or polemick rencontre. Whenever, in discussion, he opened his mouth words of softness & conciliation flowed from his lips. To the diffusion of brotherly love, wherever he moved he contributed most liberally; & in producing this blessed influence, the affections of his heart were greatly aided by two properties of the mind which

he possessed in a high degree — prudence & judgement. He had the prudence of age without its timidity — the judgement of experience without its apprehension. Few men in critical cases, in untried circumstances could be more safely trusted than he. These traits of character seemed peculiarly to qualify him for the difficulties & emergences of a Missionary life.

But tho' thus retiring & averse to profitless disputation, he was fearless as Elijah in the cause of truth. When duty called him to gird on the Gospel armor of attack & defence he hesitated not to approach even the cannon's mouth of infidelity, error & impious scorn.

Another striking trait in his character was evenness of feeling & of course uniformity of action. He was not one day transported by all the fervors of fanaticism & the next, cold & lifeless as marble. His Christian graces glowed with a steady & vital flame imparting a salutary heat to his own system & a bright light to the spiritual eye of every beholder. His practice was in strict conformity to his profession. His sincerity & his honesty were so clearly drawn upon the escutcheon of his life that he who ran might read. No one who passed half an hour in his presence could doubt that he was just what he professed to be. In short there was in his whole character a beautiful consistency — a happy ad-

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justment of all the elements of which it was composed — a felicitous combination of all its properties both moral & intellectual, so that he presented a Specimen of human Symmetry & excellence not often to be found. As the prismatic colors are curiously & perfectly blended in the production of Solar light — the constituent principles of the lamented Hervey were delicately & happily combined in the formation of a holy & consistent character deserving our prayerful regard. May God bless it to our Spiritual improvement — to the good of His Church & the world.

Apl. 1st 1833.

Jona. E. Woodbridge Compiler.

Rev. J. W. Barr.

"She died when I was about 9 years old, and was buried near by."
"During the most wicked period of my life, I have never forgotten"
"these impressions. Even since the grave has ~~become~~ been gone, and the spot"
"Mothers grave has become level with the contiguous grounds. I have stood"
"on the spot and her meek image seemed to be before me, & her voice trem-"
"ulous with feeling, to come against my ears, and I have been chained"
"to the spot by the remembrance of her faithfulness, and love."
"My early education, except my religious one, was very limited."
"From the age of ten to thirteen, I spent I spent only the winter quarters;"
"the last of which I pursued English Grammar. I attended school no"
"more until I was 21, when I carried a slate for the first time"

"From infancy he was robust, and healthy; of a cheerful, and very af-"
"fectionate disposition. In his 16th year he was apprenticed to learn the"
"House-Carpenter business. - Of this period he writes."
"I was then in the hey-day of youth, & in a course of sin truly dreadful"
"The restraints of Conscience were broken, and there was little to check"
"me, save an early Education. My Mother was dead, and my Father too"
"far off to reach me except by his prayers. Yet I never could efface"
"from my mind the Truths I had been taught at home. I remember, being one"
"night at a Ball, whither I had gone for rational (misnomer) amusement. I was introduced"
"to a partner, a young lady from a distant section of the Country. After"
"the dance for which we were parties, I entered into a Conversation"
"with her Concerning the region from which she came: - She gave me many"
"interesting particulars Concerning that then newly settled place. Among"
"others stated the sickness of her father, and the kind, and continued"
"attentions of a Mr Barr, a Missionary. Stating that Mr Barr had been"
"to see her father frequently, & that she was much attached to him"

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"She knew not my name. I replied. That Mr Barr the Missionary is my
"father. She started as if from an adder. — Your father! He your
"father!! what would he say if he knew you were here. Had a dag-
"ger been thrust into me I could not have felt the wound more deeply.
"It spoiled the evening — it ruined my peace: and though I know not that
"it can be said that it was the means of my awakening; yet I am con-
"fident that it planted a thorn in my conscience, which was never ta-
"ken out, until I bowed to God with a broken heart. A few days
"after the Ball, I was present at a communion. At the table, many
"of my near friends were found The service, and the thoughts of a fu-
"ture state affected me greatly. The sermon too affected me greatly,
"and I might at the close of the meeting exercises, have been said
"to be under deep convictions of sin. The same day a devoted Chris-
"tian was accidentally, or rather providentially thrown into my
"way. He began to address me on the subject of my salvation,
"without knowing any thing of my previous history, and feelings at
"the time. Then my heart began to rise with a bitterness
"unknown before. I reproached him, pointed him to the
"inconsistencies in the Church. — raved like a madman,
"and while my conscience was grinding me like a millstone,
"I kept pouring out my invectives. He bore it with meek-
"ness, perfectly unmoved, and by his gentleness held up a shield,
"which made every dart I threw recoil upon myself.
"His christian meekness was too much for me. — I rose &
"left him. If he had given me only one retort, shown but one angry
"feeling, it would have relieved me: — but no. I could find no han-
"dle. I went out into a wood, smarting under the wounds I had
given

"given myself, and when I could stand under it no longer, returned,
"told him my situation, and begged his prayers, and his pardon. Truly"
"as Martyn says" the power of gentleness is irresistible. "
"I had now been under deep and pungent conviction of sin, for "
"more than three weeks. I could not pray. I could not feel"
"sorry for sin, except as it must bring me into unspeakable"
"misery. There seemed no mercy for me. The Heavens were"
"brass, & the Earth was Iron. & I was fast preparing to "
"look up, and curse God. Every feeling of my soul was"
"deep enmity to the character & government of God "
"At last after struggling with a terrified conscience, & the "
"strivings of the spirit of God, I determined to take my own "
"life. This was not the result of a paroxysm of despair, but"
"the cool, and deliberate determination of one who dares throw"
"himself upon the thick bosses of the Almightys buckler."
"After coming to this determination I chose the time, and se-"
"lected the spot. Not far from me, was Black"
"River, and a little lower, the great fall. Thither I went,"
"resolved to return no more. The waters gathered themselves"
"together into a narrow channel, and after whirling around"
"several times as if afraid to plunge, were poured headlong over"
"a time worn rock, and fell 40 ft into a large Basin "
"beneath. Just by the fall was a rock projecting out, and"
"overhanging this basin. On that rock I placed myself"
"preparatory to the deed. I looked down into the great basin"
"beneath, forty feet below me, & there the fallen waters, were boil-"
"ing, and foaming as if indignant at being thus cast down."
"Yet emblem thought I of the raging, the hopeless raging of the"
"wicked in the awful pit beneath. "

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"Above these waters, a cloud of spray was rolling itself towards
"heaven, "fit emblem thought I of the smoke of their torment which
"ascendeth up forever and ever" "But I will know the worst,"
"I will plunge in, & in five minutes time I shall know what Hell
"is, & what is to be my situation for Eternity. I drew myself
"back to take the plunge.— There was no shrinking of a
"single muscle.— no faultering. But just as I was in the
"act of leaping, the hand of Omnipotence seemed to be
"laid upon me.— every nerve seemed paralyzed, and every
"bodily function to fail. A cold shivering came over me, &
"I had not the strength of a child. I turned my face. The
"beautiful sun was shining, & for the first time the thought
"came— perhaps there may be mercy. I will seek for it
"until God take my life.
"By degrees I was brought to see that Jesus Christ came
"into the world to save. I trust I was enabled to cast
"myself at his feet for mercy.
"From that ~~hour~~ time I began to indulge a hope that my
"sins were washed in the Redeemer's blood. I think I
"have some evidence that my hope is grounded on Scripture.
"These are a desire to love God, I have not the faith of
"assurance to say I do love him. A desire to regulate
"my conduct by his holy word. Christ appears precious
"to me. I take delight in the ordinances & duties of relig-
"ion, and in the society of ~~religion~~ Christians, espe-
"cially of those who are engaged in the cause. I hate
"sin as truly odious in the sight of God

Rev. J. W. Barr

"It gives me pain when guilty of committing it."
"It was nearly two years from this time ere his de-
"termination to enter the Ministry was fully formed."
"That this decision was not made hastily, the following lan-
"guage proves." I know not what to do, neither is it in man
that walketh to direct his steps. Knowing this I look to
"him who can direct"

He commenced study in 1825. During his preparatory course, he was distinguished for his application, his desire to be useful, & his gratitude to his benefactors. Just before entering College we find his first decided Missionary feelings expressed thus. "This is the day for the Monthly
"Concert. This meeting is usually very interesting to me."
"There is something so pleasing in the idea that so many are
"uniting at the same time, ~~uniting~~ interceding for so great a
"blessing as the descent of the Holy Spirit."

In 1825 he entered Hamilton College, at Clinton, where he remained 2 years. "I will give", writes he "a short sketch of the
"continual manner in which I spend my Sabbaths. I attend a
"Bible Class at 9 p, which continues until the bell rings.
"At noon assist in the Sabbath School: at 5 I attend a Sabbath
"school in a settlement of Indians, & vagabond whites, about 5
"miles distant". While he was at Clinton many of the Churches enjoyed a powerful revival of religion. The spirit of God had penetrated his heart, and its influence was felt by all around him. Several interesting meetings were established at his suggestion. He faithfully laboured & earnestly laboured

for the conversion of the impenitent. The impulse he gave to Sabbath schools, is now felt throughout all the destitute neighbourhoods in that vicinity. No acquaintance here but will say that he has been profited by his conversations, or example, or both.

In 1828 he entered the Western Reserve College. He preferred this to an Eastern College because of its superior advantages for doing good, & stamping a permanent religious character on the future classes. He was a faithful, laborious, & successful student. It was remarkable, if he did not, must sustain every obligation which rested upon him as a student. His vacations were filled up in active usefulness in promoting the cause of Bibles, Tracts, Temperance & every good work. While at College his aim was not less to labour with his own hands lest he should be chargeable to any, than to be diligent in business fervent in Spirit, serving the Lord,

In 1830 he entered the Theol. Seminary at Andover, having been graduated at Western Reserve College that fall. Here he remained but one short year. Here his excellent piety was by all respected. Here his missionary feelings were ripened. About this time he says. "If I am only permitted to labour "among the Heathen I care not what they call me. The ob- "ject which I look at is to preach the Gospel to every Creature"

His vacations were spent in labour at his trade, one object of which was to recover his health, the other to gain a support

To his diligence & faithfulness as a workman, his employers fully attest. To his constant aim to do them good. They bear if possible still more ample testimony. During the summer he was engaged in a Sabbath School. "The school he says consists of scholars. I feel that it is an arduous & responsible

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"situation, & that I need much more grace to that salutary in-"
fluence which a Superintendent should exert." While here, on-
"ing to the sickness of the pastor, the labour & anxiety of conduct-
"ing an interesting revival devolved upon me. I have reason to believe
"that God has honoured me as an instrument of good to some
"souls. If I know my heart, to be a coworker with God in"
"redeeming our guilty world is the highest honour I covet."

In the fall of 1831 he became a member of this Institution. Here his influence was powerfully felt. As a student, as a friend, as a devoted Missionary, and as an exemplary Christian he gained our love & confidence.

His February recess was spent in Philadelphia as a City Missionary. "I was employed in visiting from house to house, &
"saw much wretchedness & ignorance." His labours here were not
unsuccessful. On his return he appeared not merely as one who rejoiced in the Missionary spirit then manifesting itself here, but as one ready to yield himself to its influence, & to do much & to sacrifice much to maintain it. The spring Vacation was spent in an agency for the American Tract Society. His principal object was to gain funds for the foreign distribution. This gave him an opportunity of pleading the cause of the Heathen world.

His self denial & success were great.

During the prevalence of the Cholera in this place, his exertions were
not withheld. "Some of the students he says are panic-struck & pre-
paring to go home. He who expects to go to the Heathen world, must
be ready to meet danger & death in many forms. I do not feel that

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"preparation for death which every Christian should have. While I endeavour to
"feel that life is very uncertain, especially to a Missionary of the Cross, &
"that I should be in Constant preparation for death." Africa was now proposed to him as a field of labour. He approached this subject not as one who would dictate any terms to his master. Not as one who was afraid of any field, nor yet as one who would run before he was sent, but as one who truly said "Here am I send me". "If it is my duty I think I shall rejoice
"to go, not doubting but the grace of God will enable me to bear all the
"trial to which I would be subject." He decided not this subject without a struggle. On the one hand he hesitated to forego the advantage of one years more preparation for the work of Missions. On the other he hesitated to retard the operations of the Board for a year longer. In the fear of God, and under a painful sense of his own insufficiency for the work he decided to comply with the Call of the Board: & from that hour Africa engrossed his affections.

His farewell to this institution was a solemn & highly Christian adieu. It was the utterance of a soul regardless of itself, & intent upon a Saviours

Wherever he went he left the impression that he was devoted to Africa's welfare. Her cause he advocated on his journey to bid farewell to his friends; he advocated it while with them, & on his return "He evinced" says an acquaintance such of purpose, meek humility & ardent glow of sacred
"feeling, as made his Society peculiarly instructive & agreeable profitable"

He was ordained October 15th. 1833 a missionary to Central Africa. He preached the following sabbath in N. York & after a short stay in Philadelphia, proceeded to Norfolk Va, where he desired to embark immediately. The Vessel was providentially delayed. "I find" says he "the preparation for our voyage & living

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in Africa, has buried me almost in worldly business. I will be glad when I can get foot on heathen shores though I often feel very unfit for the arduous work before me.

He made arrangements for pleading the Cause of Africa twice on the Sabbath & on Tuesday of the next week. Saturday evening, apparently in perfect health, he spent in Company with a few friends of Missions. When he retired, he felt a little indisposed; about one O'clock he was taken violently ill of the Cholera. The skill of the Physicians, & the usual remedies proved in vain. The Lord had need of him, & he was ready at this short warning, to leave his prospects of usefulness, & feeling that the blood of Christ cleanseth from all sin, to die, & receive the reward graciously given to the faithful & diligent servant.

H. N. Wilson,
M. B. Hope,
Wm Mack,
} Com^e

William Brown } Trans^r

Rev. Joseph Sanford

Joseph Sanford was born on the 6th day of February 1798. He became a convert to the cross at an early age. After some months of deep and pungent exercise of mind, he was converted to God in his eighth year. He made a profession of religion, and was admitted to the full communion of the Church at the age of thirteen. The ministry of reconciliation was the object of his desire and choice from early childhood. Having passed through a regular course of studies, he took his first degree in Union College in July 1820. While at College, he was eminently instrumental in promoting revivals of religion in his visits to surrounding churches, and from that early period had some to "rise up and call him blessed" as the instrument of converting their souls to God. The very first fruits of his piety & zeal seem to have been accepted of God as a pure offering, and to have given the pledge of what the future man would be. Shortly after leaving College he became a member of this institution. He continued here pursuing his theological studies through the regular term of three years. He was ordained to

the work of the ministry on the 22d of October 1822 and installed Pastor of the first Presbyterian Church in Brooklyn near the City of New York: which Church was then in its infancy; and in which he lived and labored with great success for the space of five years and three months. In July 1829 he became the Pastor of the 2d Presbyterian Church in Philadelphia in which he ministered with no ordinary success for nearly three years, until he finished his Course, and the ministry which he received of the Lord Jesus Christ, and entered on that blessed rest which remains for the people of God.

The piety of Mr. Sanford was of a deep toned and consistent character. He had set before the eye of his faith a high standard of Christian attainment. His was not the fitful piety which assumes a character of awful severity and grandeur on set occasions, and is then dispensed with till such occasions occur again. Not as the meteor, bursting with momentary brightness and succeeded by long intervals of darkness; but "as the shining light that shineth more and more unto the perfect day" It gave a decided character to all that he thought and felt and did. It was a preeminently practical, every day piety, and shed a peculiar charm alike over the ministry and the man, and rendered his

whole course public and private luminous with a glory that gilds the pathway of none but those who are in close alliance with the "Father of lights".

Sanford possessed a peculiarly ministerial character a possession of inestimable value to the sacred profession, and one which does not mark every individual of true piety who ministers at the alter; but one which cannot be too much cultivated or sought after. "His mind naturally ardent and capable of strong conceptions, seems to have entertained exalted views of the solemnity and dignity of his holy office. "He felt that it was something infinitely different from a mere secular pursuit. "He viewed it as eminating directly from the great "Head of the Church, and as constituting him an ambassador for Christ. "He deeply felt his amazing responsibility to Jesus Christ the author of the ministry. "His Shows that he was constantly aware of the grand moral position which he held between an offended God and a rebelling world - that he was aware of the magnitude of those eternal interests that clustered round his holy calling — aware how deeply the character of God was implicated before a sinning race in all his official conduct. "His ministerial character received its complexion also in part, from his enlarged and vivid conceptions of the condition

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and destiny of those to whom he ministered. He had large and dilating views of the tremendous elements of moral power which the ministry wields over the character and the eternal allotments of the souls of men, and deeply felt the intimate and indispensable connection between the faithful discharge of ministerial duty and the hopes and salvation of a lost world!

His spirit in every variety of circumstances seemed always to be clothed with the spiritual robes of his office. He never forgot that he was a legate of the skies in his most unguarded moments of social intercourse. There was no abandonment of his appropriate dignity on any occasion. He was alike preserved from ~~moroseness~~ moroseness and levity. He acted always under his commission from Christ. His solemn office — his deliberate aim to commend himself as a minister to every man's conscience in the sight of God, if by any means he might win some to the Saviour, could be recognized in in every step of his valuable life. And it is refreshing in a world filled with the wreck of man's nature and the ruins of the fall, to contemplate such a character: and not less delightful amidst the blemishes and crimes that have been attached to the sacred office itself to witness

such a bright and attractive exhibition of "whatsoever is lovely and of good report" in the ministry. "The memory of the just is blessed".

Another prominent trait of the character of Sanford was his marked conscientiousness. The power of Conscience over the conduct of an individual is always in proportion to the depth and the sincerity of his piety. A truly tender conscience is always the companion of a holy heart. And it is delightful to notice the supreme and controlling power which it exerted over the whole course of our departed brother's life. His was a conscience true to the throne of God. He never seemed to venture on a compromise with the claims of this monitor of heaven within him. He regarded its dictates, when illumined by the Spirit, and based on the divine word, as sacred and inviolable. Hence his conduct never exhibited that deep policy of some who balance so nicely between duty and interest, that they seem to perform the one, while in reality they regularly pursue the other. The great and absorbing questions with him seemed to be, - What is the will of God? What is duty? What is simplicity and godly sincerity in the course now to be pursued? Having ascertained these, his purpose was fixed - his train of action was laid in strict accordance with them, leaving consequence, as far as he was

individually concerned, to that Jehovah who can rescue from the fiery furnace and the lion's den. He seems to have known nothing of that trimming and those calculations of worldly policy which have self for the centre and the divine law of duty for the remote circumference. A more decisive proof of a strict conscientiousness few men in this age have given, than did Mr. Sanford in the course he pursued, as a member of the Presbytery of Philadelphia, in one of the most protracted and unhappy collisions that has ever agitated that body. Perfectly aware of the consequences, with a moral heroism worthy of such a man of God, he nobly sacrificed to the high claims of conscience his own popularity with a majority of his copresbyters, with his own session, and with many amongst his congregation, whom he loved and for whose opinions he entertained the highest respect. His memory in this respect is blessed, and will be a blessing to those who follow him. In a world of so much selfishness and fluctuation of moral principle, it is profitable to contemplate such an exhibition of the power of conscience, a conscience that could rend the strongest bonds of self interest that bind the heart of man — that could elevate the

the individual far above the meanness of those calculations and that management which disdain or the christian minister and the cause of Christ a conscience that could thus disenthral the soul and urge it onward in its high career of duty, in defiance of all the embarrassments known in its way by self and sin, earth and hell. A conscience that brought round the soul of this holy man the great ligament of God's law, and bound him in unswerving loyalty to the eternal throne! "Happy man!" He could exclaim with befitting emphasis, "this is my rejoicing, the testimony of my conscience, that with simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, I have had my conversation in the world."

Sanford was a man of expansive benevolence the decided advocate of the great religious institutions of the age. He had no sympathy with those who put to the sword all who could not pronounce the shibboleth of their party. If he had had some of this, he would have been more popular with a certain portion of the community of whose existence he was by no means ignorant. But, while he was a firm Presbyterian, he was no bigoted exclusionist. He was not content to circumscribe his benevolent desire and hopes and efforts by the limits of a party. He had a heart filled with

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the expandive spirit of his divine Master — a heart large as the dire exigencies of a ruined world. He felt for the destitute at home — he wept for the dying abroad. Hence all those benevolent institutions of the age which look with an auspicious eye on the eternal destinies of earth's millions, attracted the generous ardours of his mind as the grand centres from which his individual influence, and that of the Church might be felt to the extremities of the world. He fearlessly advocated their claims, and plead their cause against all the suspicions, avarice, and apathy of the Churches. Death itself overtook him under an engagement to visit the city of New York for the purpose of urging the claims of the Missionary cause on the hearts of Christians. Nor was it words alone that he gave to those benevolent associations. He exhibited a becoming example of liberality in his own individual contributions. His hand was always open to their demands "according as the Lord had prospered him." He loved them much. He saw their relation to the spirit of the age, their power to destroy sectarianism, to attract and combine the energies of the Church, and, under God, to produce a moral revolution unparalleled in the history of the world. In his

death they have lost a warm friend - an able advocate and supporter - a spirit congenial with their own liberal genius. But while thus engaged in promoting the objects of a diffusive & general benevolence, his religion did not consist in this alone. He was preeminently a man of prayer. "I never shall forget", says a friend of his and brother in the ministry, "I never shall forget the first morning that I came in and took my seat as a stranger in his church in Brooklyn, and listened to the overawing eloquence with which he conversed and communed with God in prayer. How my sluggish heart began to kindle and melt under such glowing strains! How it was caught up and borne to the very feet of a prayer hearing God! So what a height of devotion it seemed to be irresistably carried! What an idea I then formed of that man's familiarity with his closet! It was there, I am convinced, that "the secret of the Lord" was with our lamented brother. Nothing but retired and lonely communion with God, often, very often repeated, could have fitted him to lead the devotions of a people in the sanctuary as he did. His prayers seemed to be the natural eloquence of a redeemed soul that had gone up often from the retirements of the closet into the pavilion of God

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where he affords audience to his children: and that had brought away with it the deep and awful impression which it then received to give character to its public petitions. Such habitudes of mind in prayer are inwoven in the secrecy of the closet — there only can they be formed, and there he formed them. Few men live so near the throne of God's grace daily and habitually, as did our brother now at the throne of God's glory. And this was the source of his moral courage; his fearlessness of men and independance of action which manifested itself on all occasions. But withall he was cautious and prudent; and in his habits, retiring and reserved — reserved in the estimation of some even to a fault: for his reserve caused some to think him proud, though most erroneously; for his spirit was one of eminent Christian meekness and humility, accompanied with that reserve which in some temperaments unavoidably follows an entire abstraction from the spirit, hopes, desires, and interests of a world ever prone to forget God and eternal things.

The ministry of Sanford was in itself a positively successful ministry; and when compared with that of others, exceedingly so. During his ministry of five years and three month in the infant Church in Brooklyn

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there were added through his instrumentality, nearly four hundred persons to its communion; by whom he was most ardently loved, and who resisted his removal with most untiring zeal. During his short ministry in the 2d. Presbyterian Church in Philadelphia, there were added to the communion of that Church one hundred and fifty five members; a greater number by nearly one half than appear to have been added in the same length of time under any previous ministry.

During his last illness, and as he gradually approached the melancholy catastrophe, in all the distressed and wanderings of a mind overwhelmed with trouble, - trouble originating from a source and under circumstances calculated severely to affect, and hard to be borne by one of his tender, benevolent, and sensitive nature. Never a murmuring, unkind, or harsh expression escaped his lips. Instead of this, his prayers were constant and painfully interesting for grace and mercy and peace upon all his congregation; his church members, especially the lambs of the flock; his friends, his brethren and his family. There were scarcely any wanderings there. The living oracles of God were lively in his heart, and in every lucid moment came with life from his dying lips. "But" says one who attended him, "my

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heart fails me! I cannot recount his dying distresses, consolations, delarations, and hopes. "Heaven seemed let down to earth, and filled the privileged chamber where the good man yielded up the ghost." "He died on the 25th day of December 1831 in the 34th year of his age. "Blessed are the dead which die in the Lord, from hence forth: Yea saith the Spirit, that they may rest from their labours: and their works do follow them".

B. H. Campbell, Compiler.

R. Streets Transr

Revd Chester Hinman

Says the write of this memoir. "I became acquainted with Mr Hinman first in the
" summer of 1829, while he was preaching as a supply in Dr Hoosacks Church in Johnstown
" His health being poor and requiring much exercise, and a season of relaxation from
" study, he rode through many towns of the county and was instrumental in forming
" a Tract Society. He attended a Prayer Meeting one Evening, during a revival among
" my people, and so spake as to be the favoured instrument of directing an inquiring soul to
" Christ. I became considerably acquainted with him soon after while enjoying his
" company in a journey to attend a meeting of the Presbytery, at which he placed himself
" under the care of the Presbytery of Albany. I learnt from him, that he was a native or
" had been from early childhood an inhabitant of Orwell in the state of Vermont, that he
" was educated with a view to the Profession of the Law; that while a student of Law in the
" city of New York, he laid the foundation of an incurable dyspepsia; that he turned his
" attention from the Law, and became a student of Theology in the Theological Seminary
" at Princeton; that he was licensed to preach the Gospel by an Association near New Haven
" Conn; & that he preached in several places in the Western part of N. York before he came to
" Johnstown. The character of his preaching so far as I was acquainted with it, was in
" a good style, and very much to the point on the subjects of which he treated & suited
" to awaken the conscience, and arouse the soul to Spiritual action. But his disease
" evidently preyed upon his spirits. He seemed altogether indisposed to spend a moment
" in what is called an easy & pleasant conversation & was evidently pained at the least
" appearance of levity in others. Indeed he always seemed to be wholly devoted to the work
" of the ministry. I have seen few who appeared to be so entirely devoted to their work.
" During the winter of 1830 his health declined & at the opening of the spring he was several weeks
" confined to his bed. Soon after a partial recovery he left Johnston & during several months travelled
" many hundred miles in hopes of regaining his health. In Autumn he spent some time at Vernon
" Oneida Co preaching and labouring with all his might. He was seized violently in the pulpit some
" time in Dec. He told me that before he had finished his sermon in the afternoon, all turned dark

" – he paused – told the congregation he believed he had preached his last sermon – called on one of the
" Deacons to pray & closed the services of the Sanctuary. The same week he left Vernon, and came on his
" way to Johnstown. When he reached the residence of the Kind family in which he had been confined in the
" Spring, he was so much exhausted as scarcely to be able to speak. He requested them not to speak to him for some
" minutes. When I saw him, a few days after his arrival, he was struggling under a most violent inflamation
" of the lungs, & was but poorly able to converse. He declined very rapidly. No hope remained of his recovery
" At his request I conversed & prayed with him alone. He said no more than was indispensably necess
" = ary, as it exhausted him exceedingly to speak. The following is part of the conversation I had with
" him at that time which I am sure is substantially correct & nearly verbatim.

" If I should continue only a short time, I should be glad to have you attend my funeral & if the
" door be opened to preach a sermon, or in some other way, to tell the people that I lament my
" unfaithfulness while preaching among them." But in what do you feel that you were unfaithful?
" O I did not urge as earnestly as I should the necessity of repentance towards God, faith in Christ,
" regeneration, holiness of life, as evidence of a change of heart." But how do you think you could
" have preached more faithfully than you did? " I should have lived nearer to God in private
" prayer. I should have read the Bible more & with another spirit; and I should have gone into
" the pulpit without any of a man-pleasing spirit: I fear that when I have come out of the pulpit
" and my preaching has been commended, I have not felt that disgust which I ought."
" He seemed to be overwhelmed with a sense of great unfaithfulness in the sight of God, however
" he might have appeared in the view of men. He desired me to speak in his hearing of the
" excellencies of Jesus, during the few moments of our interview that remained, and it seemed
" to afford him some support to think of those excellencies, though he could find none in thinking of
" himself. The next day I went to see him again about 1. o. Clock P. M. but I found that his
" spirit had fled about half past Eleven A. M.
" His remains were interred on the last day of the year 1830 in the grave-yard in Johnstown
" after a sermon on these words – "Be thou faithful unto death & I will give a crown of life"
" Rev 2:10. Thus died our beloved Brother – "Write blessed are the dead that
die in the Lord" ——

Aug 1. 1831. } Compiled by Elisha Yale.

Rev James G. Brackenridge

James Brackenridge was born in Frederick Co. Maryland, May 30th 1808. He was the eldest son of Robert and Mary Brackenridge. When he was about four years of age his parents removed to Adams Co. Penn. J. Brackenridge writes concearning his early life, "I disliked confinement, and was not found of my book; yet against I was 13 years of age I had gone through Arithmetic, Grammar, Mensuration &c. all superficially. In my fourteenth year I was called to witness the sickness and death of my dear Father. I remembered his good advice, but it did not prompt to corresponding action." Mr. B. received a religious education, and was esteemed a moral boy, though thoughtless, and a stranger to God. "After the death of my father", he writes, "I felt myself more at liberty, and consoled myself with this consideration. I was inattentive to business, and in some measure disregarded the counsel of my grandfather and mother, and sometimes spoke harshly to those to whom I should have been the most tender and affectionate. And what

Rev James G. Brackenridge

is strange, all this time I had thoughts of being a preacher. In my 15th year I left home to prepare for my favourite object, and was placed under the care of my uncle Dr John Grier, teacher of a Grammar School in Reading. All this time I was a stranger to God, lived without secret prayer, and little reading of the Bible, in fact quite a careless sinner, yet intent on being a preacher." In the second year of Mr. B's stay at this school, the Presbytery convened in the town; and some of the ministers lodged with his uncle. One night as he was retiring to his bed his attention was arrested by seeing each minister on his knees offering up silent prayer. "From that time he commenced bowing the knee before God, and conscience was calmed. One night upon his bed he thought of his condition as a sinner and wept so as to excite attention. "His uncle was called in who conversed and prayed with him. "He now ate but little, prayed much, and, by performing many acts of duty, he persuaded himself he was doing well. "Having read Doddridges Rise and Progress of Religion in the soul, he drew up, after his form, a declaration solemnly avouching himself to be the servant of God, and signed this article.

Rev. James D. Breckenridge

"He then attached himself to his uncle's church, and began to pray in public; and settled down in the belief that he was a Christian. After living two years with his uncle, he returned home, became careless, neglected prayer, and the communion table.

In April 1826 he repaired to Dickinson College with the express purpose of being a minister. Now religious duties and the holy ordinances were punctually regarded. In his studies he afterwards writes, "I was careless, taking up the youthful destroying opinion that industry was a work of servilitude, and thus I destroyed time, although a professor of the religion of Jesus, which teaches to redeem time." He adds, "I had not much enjoyment at College. I had no taste for the amusements and wickedness of many of the students; and I did not enjoy religion, if indeed I had any." Mr. B. in this last collegiate year had much anxiety respecting his future course in life; and making it the subject of much prayer, the Lord answered and directed him in the way which he had desired. "Having spent more than two years at College, he graduated, returned home, remained a few weeks with his friends, and then left for Princeton Seminary where he entered the last of October 1828.

Rev. James G. M.r Brackenridge

Mr. B. having entered upon that change of circumstances which he had long anticipated, reviewed his past life with much regret, and entered upon a more holy life. In his diary he thus writes, "Thanks to the Lord, I seem to be gradually growing in grace, and to make progress in the divine life, and, if I am not deceived, I find a more constant wrestling against indwelling sin and corruption, and a growing esteem for the character of the dear Saviour."

Mr. B. in the second year of his theological course was much quickened in spirit by reading the lives of Martyn and Brainerd, especially the latter. "From that time he more frequently retired for prayer and meditation. "He earnestly desired that like those holy men he might be prepared to wear out his life in the cause of his Master. "He was now more frequent in religious conversation and exhortation with his brethren. "He visited in the town, conversed and prayed with the people. "He affectionately warned the young men he might meet or find standing at some idle corner. Soon after this season of enjoyment and engagedness, our departed brother experienced a season of darkness, as is evident from the following extract from his diary.

Rev. James G. M.ᶜ Brackenridge

"He who once appeared so lovely becomes a root out of dry ground; the souls of men seem of little value; eternity a dream, and sin a trifle. My lusts were secretly gaining upon me, until, before I was aware, they rose up like Sampson after his locks had grown, and had well nigh overthrown the whole fabric of my faith and crushed me beneath. Thus I regarded iniquity in my heart. I prayed, fasted, and wept; for many months I walked in darkness. I sought the Lord, but in vain. If I went forward I could not find him if backward he was not there; if to the right or left there was no help. My language was, 'Are thy mercies clean gone forever?' I cried unto the Lord as out of the depths of hell. After shewing me my utter inability to help myself, he stepped in and helped me, and in kindness answered my prayers."

"February D.ᵉ 1831 Mr. B. was licenced to preach the gospel. And then spending a few weeks in Princeton, N. York, Philadelphia, and Baltimore, he was appointed an agent of the American Board of Commissioners for M.ᶜ Foreign Missions; in which agency he continued for about eight months, and labaured with considerable success.

In the beginning of January 1832 he was

Rev. James G. Brackenridge

invited to take charge of a congregation in Bedford where he remained about four months; and was then invited to labour at Schellsburg, which invitation he accepted. At that time there was in Schellsburg no organized church. It was properly missionary ground. And Mr. B. with the spirit of a missionary entered upon this field of labour, preaching in the town and vicinity where he could find hearers. His labours were blessed. A church was organized at Schellsburg containing sixty members. Twenty of this number were from Bedford church; forty were added by the instrumentality of our departed brother.

October 4th 1832 Mr. B. received ordination, but continued to labour as a missionary in that destitute portion of country. But his mission was short. Only eighteen months he laboured in that field, but he laboured successfully. He not only organized a church but in a place where intemperance greatly prevailed, he formed three Temperance Societies, numbering about 300 members. Also a Society for promoting the observance of the Sabbath and discontinuing profane swearing; and had he remained a labourer until the present Spring, he expected to have two other

Rev. James G. Brackenridge

churches organized. But he has ceased to labour yet the people and changed aspect of Shelbyburg, and the adjacent country loudly declare that Brackenridge once lived and labaured.

In the fall of 1831 Mr. B. maried Miss Sarah McKee, in or nigh Emmitsburg. October 4th 1833 accompanied by Mrs. Brackenridge he visited her relations. He was seized with a fever immediately upon his arrival, which confined him for two weeks. When his fever abated, his health continued delicate and varying until Nov. 1st when he relapsed, and was seized with a hemorhage and violent cough which increased until 7 o'clock in the evening when he ceased to suffer, and entred where there is no pain.

During Mr. Bs illness at times his mind became clouded, and he doubted his being a child of God, although he gave evidence to others of being a Christian; his countinance seemed to brighten at the name of Jesus. Being asked if he felt resigned and willing to die he said. "Yes. I have no desire to live. I long to throw my arms around my dear Saviour." Being again asked if he had not a desire to live and promote the glory of his Master & the comfort of his wife & child, he said for these reasons he had, but as for himself he desired to depart & be with Christ which is far better. This sentence he did not finish, a friend did for him, he moved assent & went to prove its rich import.

R. Street & Trans.

McEwen
Latta
Sheldon
} Com.

Rev. A. O. B. Ogden

Augustus Oliver Barnet Ogden was born June 17th 1804—
From his earliest age he was of an affectionate & cheerful disposi-
=tion, his temperament cool,— his judgment correct, his purpose firm—

His education preparatory to college was received partly at Perth Amboy N. J. & partly at Hardwick N. J.—

During the year 1821 there was a revival of religion in Perth Amboy, laboring in which, One who was then a student of this Seminary, spent his vacation—Visi-
=ting Mr Ogden's family to press upon them the claims of religion, he found Oliver seated by the side of his father.— While the Student was urging upon the father the duty of immediate repentance, an arrow from the Lord reached the heart of the Son. This was the dawning of a brighter day in his history. He soon found peace in believing, & became an ardent though noiseless follower of the Lamb.—

He entered the College of New Jersey in the fall of 1824, & was graduated in 1827. His health being bad, he was compelled to stay one year at home before entering the Seminary. While a student of this Institution, his labors were much blessed in Perth Amboy. He visited much from house to house & conversed freely & affectio-
=nately with all. A number of living persevering Christians now attest the success of his labors at that period—

Rev. A. O. B. Ogden.

During the year 1831 he spent a few weeks at New Germantown The state of religion in the churches there, was at that time very low. There was an apathy & an indifference which paralyzed the efforts of the ministers & caused them to inquire "to whom hath the arm of the Lord been revealed" — But they were soon permitted to behold & rejoice in a different state of things. A revival commenced in which nearly 50 souls were added to the different Churches. In producing these happy results, Ogden was mainly instrumental. By his unwearied efforts in their Prayer Meetings, in Sunday School, & in visiting from house to house. Christians were stirred up: the careless were led to ask "what shall we do?" & the undecided to determine "we will go with you" —

In entering the ministry, he appears to have been actuated by the single desire to win souls. About this time he writes "I have recently received a letter from a friend in the ministry, with this motto which I gladly adopt. "To live & labor for the conversion of every soul to whom we minister or who may come under our influence" — After leaving the Seminary he was employed as a Missionary in the valley of the Kanhawa. Of his labors & success there, we have no report.

Early in the year 1833 he was stationed at Baton Rouge. Here he was permitted to labor only nine short months. Yet his stay was sufficiently long to cheer the hearts & excite the hopes of those who had long been laboring there alone, and to cause their thanks to arise that God had sent them an answer to their prayers in a fellow laborer — Sufficiently long to win the love of strangers — to exhibit a consistent Christian character: teaching them by his example to be meek, patient, diligent, gentle:

to be firm & bold, yet neither obstinate nor assuming:— Sufficiently long to grow rapidly in grace & to exhibit a character increasing in conformity to that of his Savior— Sufficiently long to preach the unsearchable riches of Christ when most his heart glowed with love to him— to pray when most he felt the Savior's worth & their loss who know him not— & to live without rebuke among those whose sins he spared not, & whose souls' good he earnestly sought.

In August 1833 his last illness commenced. It seemed at first only the effect of a slight cold taken in consequence of the fatigues of preaching— His last illness was neither painful nor protracted. In eleven days he was told that he probably would not recover. The most perfect peace was apparent when this was announced. When asked what should be told to his parents, his eyes filled with tears & he exclaimed "My Mother— My beloved Mother! shall I never see you again— It will break my mother's heart to hear of my death"— After dictating an appropriate exhortation to each of his absent friends, remembering especially besides his relatives, the professors of this Seminary & his Classmates in the Sandwich Island Mission he declared, just as the sun of his Mortality was setting "I have no rapturous feeling but all is peace— peace which passeth understanding— I would not go back if I could— Christ is my all & in all, the chief among ten thousands & altogether lovely"— His senses & Peace continued until about fifteen minutes before his death; which event occurred on the 10th of September 1833— "Let me die the death of the Righteous, & let my last end be like his"—

A. N. Wilson Compiler.

L. B. L. Bissell Trans.r

Charles B. G. Guild

Charles B. G. Guild was the son of Benjamin and Ann Guild: the former a son of the Rev. John Guild & the latter a daughter of Rev. Mr. Green, both pious & eminent ministers of the gospel. He was born in Pittstown Hunterdon County New Jersey. Jan. 24th 1811.
He was deprived of a fathers care & counsel at the age of 5 years; but enjoyed in their stead the kind attention of a very pious & eminently judicious mother. He received a common english education after which he was placed in the counting house of his elder brother. His uncle Charles B Green being desirous of giving him a liberal education, he was removed from this situation in the autumn of 1825 & entered the classical school of Mr Boyle & Engles., in Phia. where his mother & family now resided. After continuing in that institution for about 3 years, he was removed to the boarding school of the Rev. Mr Steel of Abington & subsequently to that of the Rev. Mr Boyd at Newtown where he completed his course preparitory to his entering the Junior class in College. He exhibited a fondness for amusement & a sprightliness of

1780

bordering on levity of character. He was quick of apprehension but remarkably reckless in study. When he undertook any thing, he would push on endeavouring to compass the results, apparently despising minute attention to details. He was always respectable in scholarship but never very accurate. He was uniformly popular both with his teachers & schoolfellows, for his noble frank & generous conduct. He was remarkable for those qualities & for candour which could be trusted to any extent for tenderness of conscience - ardour of affection for his friends & an anxiety to render a pittance to persons in distress. On one occasion he found a poor stranger lying on the road, who in a state of partial intoxication had met with a pretty severe accident. After trying in vain to get some one who lived near to take charge of him; he borrowed a cart got the stranger in & drove him back through the town to the tavern where he obtained the liquor, & insisted on the keeper to take care of him. He then call,d a physician, had his wounds dressed and finding him the next day able to travel, he administered to him a salutary reproof & went around the next day to the citizens of the place, collected a pittance from each & paid his passage in the stage to the place where he was going as he was still unable to walk. This is a specimen of the generosity & kindness of his heart.

Charles B. G. Guilds

He entered Nassau-Hall in the autumn of 1830 "graduated 33"
It was during this time that after a hard & tedious conflict he indulged the hope of an interest in Christ. After many ineffectual attempts to silence the clamours of conscience & resist the influences of the Holy Ghost he concluded to take up the great business of securing the salvation of his soul. To this important duty he brought all the ardour of his natural temperament, excited as it was by the momentous nature of the subject. He gave up all study, refused almost to eat or to sleep, until he had reason to hope his salvation was secure. He was fearless of all the taunts & sneers so hard to face in such a place on such a subject. Careless about such things his voice was often heard throughout the halls in fervent agonizing prayer - not in ostentatious display as one could see; but through very anguish of soul - burdened - ready to break under its awful load of Guilt.

The hotter the fire generally, the the purer is the metal it is intended to refine. As might be expected he came out of this furnace of spiritual affliction, as is confidently believed, a decided Christian. His very countenance bespoke the change. This event occurred in in March 1831.

The first intimation his family had of the happy change was in a letter from himself in which he expressed the resolution to "serve the Lord" & "trust the Saviour." It is remembered with gratitude says a letter from

his relatives "that this thrice welcome letter came to hand when unusual solicitude had been felt & expressed for his eternal welfare, by earnest prayer to him who is mighty to save."

After leaving Nassau Hall, where he was graduated 1832. he spent the succeeding winter in teaching at Newtown in the family where he formerly had been a pupil. Perhaps this was to him the most delightful & interesting period of his life, especially the latter part of it when there occurred in the church in that place a delightful time of refreshing from the presence of the Lord. The ardour of his first love which had in some measure subsided, was now rekindled and if ever a Christian seemed to enjoy ~~them~~ religion he did at that interesting time. Several young persons his former associates in folly were subjects of the work & in their behalf his anxiety was most intense. He talked and prayed with them with untiring fidelity & then retired & spent long seasons wrestling with God in their behalf & in behalf of the careless all around.

For a considerable time he held prayer meetings every evening in the week, walking generally about a mile & a half all kinds of weather to meet with those who were anxious about their own souls or wished to pray for others. His exhortations on these occasions which were frequent were uncommonly fervent, warm from the heart,

& generally made their way to the heart of those who composed the little circle. To the address & his general faithfulness in talking & praying with the impenitent a considerable number attribute the origin or deepening of those impressions which resulted in their hopeful conversion to God. In many cases the ardour of his constitution led him to transgress the bounds of propriety in conducting these exercises in ways which need not now be specified - in many cases far beyond the dictates of his own judgement when the excitement had passed away.

The poor & the obscure were the objects of his unceasing solicitude & attention as much as any others, & many a happy hour he spent in their homes in conversation and prayer. Perhaps no man was ever more beloved than was our late brother by this interesting circle. The constant excitement & very frequent exposure to storms and night-air greatly injured his health & at last compelled him to leave this scene of delightful labour.

Brother Guild entered the Seminary in June 1833. Since which time he has experienced several pretty severe attacks of disease & indeed never enjoyed perfect health. Of his amiable & generous disposition we have all been witnesses. As a friend he was warm-hearted & faithful in the highest degree. His uprightness to strangers wore the appearance of

levity, & in some cases was probably too far indulged But it can be said with the utmost confidence, that those who knew him best impartially loved him most.

His religious was evidently maturing rapidly during the last winter. He checked his natural fondness for lively conversation so that he often declined taking any part in conversation at his meals which had not some practical or religious bearing: and assigned as a reason when inquired at privately, that he did not wish to be found engaged in any employment in which he would not be willing that death should find him.

That he desired to know more of his own heart while he loathed its corruptions & that he desired the influences of the Holy Spirit to guide & enlighten & purify him is clearly proved by a diary he kept for a few months. "Search me O God & know my heart, try me & know my thoughts & see if there be any wicked way in me. & lead me in the way everlasting" is a favourable quotation in that interesting document. Often does he conclude his daily & sincere record of bitter things against himself with

"Guide O thou Great Jehovah, pilgrim
Pilgrim through this barren land,
I am weak but thou art mighty.
Hold me by thy powerful hand."

Another favourite concluding aspiration is —

Come Holy Spirit Heavenly Dove,

Charles B. C. Cooke

With all thy quickening powers,
Kindle a flame of sacred love, &c.

He had early & earnestly set his heart on the work of Foreign Missions & often prayed that God would grant him if consistent with his will the happy privilege of preaching among the Gentiles the unsearchable riches of Christ.

But as the state of his health rendered it inexpedient to risk a voyage to a foreign coast, he selected as the prospective field of his labours, the Indians of the West. For them his heart often deeply felt & to them he hoped to bear the glad tidings of Redemption. But the master saw & accepted the willing purpose of his heart & released him from the service.

It was some-what remarkable, that from the very beginning of the short illness which terminated this life he had a distinct & constant conviction that he would not recover, though during the greater part of the time no one else apprehended a fatal issue. And although he was formerly easily frightened with approach of disease & shrunk instinctively from the idea of death, yet he could now think & speak of it with the utmost calmness. Though cut off from the dearly cherished purpose of preaching the Gospel he seemed resigned, satisfied. If my master has no more work for me to do" said he "I am willing to go at his command. There was a thought

which for a while cast depression over his spirits. It was that of the grief which his mother & sisters would feel at his death, for he loved them with uncommon ardour. This formed a subject of much & fervent prayer: & his mind was at lenth completely releived from this burthen. The thought was very consoling that the widow & fatherless were the subjects of more promises in the sacred scriptures than almost any other class of persons. He therefore felt assured that they would be amply supported under all their afflictions which the event more than realized. Towards the East he spoke much & with great apparent delight of spiritual & eternal things. There was nothing approaching to self confidence or bold presumption of any kind. He spoke of his past ingratitude & forgetfulness of God & of his levity & inconsistency of character & a dark cloud overspread his countenance. The text was suggested "but the blood of Jesus Christ his son cleanseth us from all sin" His hand was raised a moment in silent prayer, & his eyes beamed with delight again as he replied "Sweet Jesus so it does" He dwelt with great pleasure on the thought that though we are all deeply stained with sin, yet Christ is able to present us perfect before his fathers presence without spot or wrinkle or any such thing. That the very spots, deeply as they might have penetrated into the soul should be as it were extracted entirely & it presented perfect was wonderful as well as joyous.

Chas. B. G. Guild

Enough has been said to exhibit clearly the ground of his hope. It rested firmly on the rock of ages. Hence his end was peaceful, nay we may add without exaggeration, when free from the delirium of fever in an humble & yet delightful measure triumphant he felt the cheering presence of Israel's kind Shepherd & walked fearlessly down the dark valley & shadow of death leaning on his rod & staff and just as he disappeared in its darker shades his voice fell for the last time on the ears of those who watched his departure uttering in soft tones the words "precious prop. precious prop."

Compiled by Hope Sheddon.

Rev John Mitchelmore

To many of the sons & daughters of Zion it was a sad and mourn-ful day when God removed from his earthly cares the Rev John Mitchelmore. On the 4th March 1834 while on his way to Philadel-phia and near that place, the Steam Boat in which he travelled took fire. Her bow was finally grounded on the Pensylvania shore but many of her passengers being on the stern deck & prevent-ed by the flames from getting to the fore-part of the Boat - they were obli-ged as the last resort - to plunge into the deep water. Among these was the departed Brother whose death we are called to notice. Having remained on deck - encouraging & counselling his compan-ions in perils of the deep, till all hope of safety had vanished, he - it is believed last of all committed himself to the subtle billows and - alas - sunk among the dead. His remains were conveyed to Philadelphia and interred on the 8th of March in the burying place of the third Presbyterian Church. There his body rests with the mouldering dust and shares in the honors of beloved & long la-mented worthies. The Rev Mr Mitchelmore was a native of Devon-shire England. Very early in life he became the subject of deep relig-ious impressions. By the instrumentality of the prayers - instructions & example of a devoted & pious Mother, he grew up in the nurture & admonition of the Lord until he finally arrived at the stature of a man in Christ Jesus. His early & very remarkable attach-ment to the Bible - which he read & studied with great care affords a striking illustration of that Scripture "They that seek me early shall find me." It was when about 11 years of age, that he experienced satisfactorily the Holy Spirit's good purpose of goodness and the work of faith with power - and thenceforward the same blessed One gradually trained him up for important purposes in the coming reign

of our Lord Jesus Christ.

Mr Mitchelmore when a very young man was admitted to preach the gospel as well as he knew how & in connexion with our Methodist Brethren of England. but being called by a mysterious & wise providence to quit his native country and his father's house in the year 1818 he arrived in the United States which contrary to his expectations at the time were to be the theatre of his future labours and the scene of his melancholy and lamented death. In 1822 our departed brother became a member of this institution. While here he exhibited a walk and conversation becoming the gospel. He was much devoted to the cause of Sabbath Schools and with a humble & prudent zeal was ready and willing to take his appropriate place in the exercises of public worship both in Princeton & in its neighbourhood. Having been licensed to preach and ordained to the work of an Evangelist by the Presbytery of New Brunswick - he was called to occupy as a field of labor the Prison Hospital and Alms-House of Phila. Here by his faithful and untiring efforts in the cause of suffering humanity - he rendered a service to Society and the Souls of men - which cannot now be estimated. Let it suffice to say that during three years while engaged in this portion of the Lord's vineyard. his mildness modesty & piety gave him access to the hearts of many of the wretched - perishing poor - and often secured the attention of the hardened and impenitent while he proclaimed to the sick & dying, the good tidings of the Gospel and urged upon the living, the claims of the Redeemer. About the year 1827 Mr Mitchelmore accepted the pastoral care of the Lewis, Cool Spring & Indian river churches in the state of Delaware His ministerial labours in this part of our Zion were approved and blessed by his divine master and

were made the means of a powerful and extensive revival, in which according to the best information - great numbers were hopefully converted by the grace of God and added to the communion of saints. This circumstance could not fail to awaken in the hearts of his people strong emotions of Christian love & veneration. And the attachment was mutual. No one (observes one who was his friend & Brother even after death) ought to be more beloved by his people than Mr Michelmore was and his love to them was like that of the good shepherd - who gave his life for the sheep. Mr M. was not remarkable either for intellectual endowments or literary attainments. But he was not at all deficient in these. He perhaps stood on medium ground and like a wise and prudent man sought such a field of action as best accorded with his qualifications. His great aim seems to have been, to follow in the footsteps of his master - and like him he was ready to encounter difficulty and danger - if God might be glorified & sinners saved. His piety and moral rectitude were of the first order Mr Bunt of Cincinnati speaks of him thus "Brother Mitchelmore was a classmate of ours at the Seminary in Princeton. We knew him well and a more amiable, pious, Christian we have rarely known. His death was sudden but we believe few were better prepared by a habitual walk with God. to pass, at his master's summons from the conflicts of life to his eternal rest. The mournful catastrophe which gave occasion to the present Obituary affords a solemn attestation of the brevity and uncertainty of human life - and presents the providence of God in an attitude instructable indeed to man, yet in full accordance with the representations of Scripture. "Thy way is in the sea and thy path in the great waters - and thy footsteps are not known. The call was indeed sudden but it was the voice of him whom this long wise and faithful servant had been long accustomed to obey. And although the gates of

death were partly concealed beneath the deep wave - yet the promise was sure - "when thou passest through the waters I will be with thee, and through the rivers - they shall not overflow thee". "when thou walkest through the fire thou shalt not be burnt - neither shall the flame kindle upon thee" "As many as I love I rebuke and chasten says the word of inspiration. Let the church bereaved of her sons and daughters - be admonished to look away from every arm of flesh and trust alone in the Living God. Let surviving brethren in the work of the Lord - take the kind admonition "Be ye also ready." Does the faithful minister fall in the midst of his labors and go away to make report of his Stewardship: Then let none stand all the day idle lest the Summons go forth "Cut it down, why cumbereth it the ground". "Thrice happy they whom when the Lord cometh he shall find watching". Thrice blessed they who have finished the work given them to do.

"And I heard a voice from heaven saying unto me - Write. Blessed are the dead which die in the Lord from henceforth yea saith the Spirit for that they may rest from their labours and their works do follow them"

July 31. 1834. Alexander - Nelson. Compiler.

Jesse Lockwood.

was a native of North Salem Westchester County N.Y. - born in the year 1802 a child of the covenant early given to God through the dedication & vows of baptism - and made the subject of the prayers - and at the proper period of the religious instruction of his parents. In his early youth he shewed an attachment to school and fondness for books but gave no evidence of religious impressions till he arrived at the age of 19 at which time he was a resident of N.Y. City and engaged there as a Sabbath school teacher. His attention attention was for a while seriously turned upon the great salvation: From this thoughtfulness however he soon relapsed into carelessness & stupidity from which he was not again aroused for 4 years. At the end of this time while residing in Lemington N.J. he was again brought to the solemn enquiry what shall I do to escape: when he heartily betook himself to the only refuge - Christ. Soon after his conversion he joined the Presbyterian Church in Lamington. A few months afterward we find him (in 1826) engaged in academical study at East Hampton L.I. - having the gospel ministry in view. In the fall of 1827 he entered the Sophomore class of Williams College where he graduated. The two years succeeding - were spent in this Seminary, and the third in that of New Haven. In the spring of 1833 he was licensed to preach the gospel by the presbytery of Long Island - and at the close of his studies in Sept. following was ordained by the same Presbytery a missionary to the Heathen. Shortly after he was married to Miss Cassandra Sawyer of Gloucester Mass. and about the middle of October commenced his journey for the western Cherokee country, where after some delays - he arrived on the last of January 1834. He entered immediately on his missionary labors at Dwight where he continued till his decease. in On the 11th July 1834. he died - in the 32d year of his age. In attempting to exhibit the character of this faithful brother there is no need that we draw upon that too liberal

privilege of exaggeration so naturally granted to the eulogist of the dead The virtues of him who is the subject of this sketch were of that conspicu-ous and eminently positive character, that their very names are associa-ted with vivid ideas of moral & religious excellence. The character of Mr Lockwood was one of uncommon symmetry and beauty of proportion - all its parts bearing a harmonious relation to each other both in quality & in degree of developement so that it might perhaps be difficult to point out from among his excellencies any single trait which might be said to have the preeminence. If, however, we were forced to make such a selection - we should first notice humility in a rare degree, and uncommon prayerfulness. No person could be with him even for a little time without being impressed with his deep humility his subdued and gentle spirit. Nor was his humility of that forced & gloomy kind which seems rather to arise from an evil conscience and from fearfulness rather than a full reliance on & strong confidence in the Saviour. The humility of Mr Lockwood seemed to have been es-pecially learned from him who above all, was meek & lowly of heart. It was part of a most rare & beautiful exemplification of the mind that was in Christ Jesus. A true evangelical humility is always attended by certain other spiritual fruits which in their nature are closely allied to it & as it were grow out of it. Such are long-suffering patience - brotherly-kindness; meekness, gentleness, modesty. The man who is truly humble toward God will manifest these qualities in his inter-course with his fellow men: and this was especially the case with him whose character is now the subject of our enquiry. Whoever was person-ally acquainted with him, will hold in vivid remembrance the lovely and striking exhibition which he gave of Christian charity and brotherly Love. His heart was ever full of tenderness & sympathy and upon his lips dwelt the law of kindness. His benevolent & holy

feelings toward God and men - might be read in his very countenance - which was always peculiarly mild and radiant with love. Be ye kindly affectioned one to another says the Apostle in honor preferring one another. He who is not clothed in humility and cannot in honour prefer his Brother to himself can never in truth be kindly affectioned with brotherly love. But the deceased brother of whom we are speaking seemed always in honour to prefer another to himself - to be free from the least source of jealousy or envy which might alienate him in heart from a fellow man. He was very distrustful of his own abilities always disposed to retire from competition, and on all doubtful subjects his opinion was expressed if at all with great diffidence. Perhaps his timidity might be called excessive but in him it was one of those singular faults which make the subjects of them more amiable. He made no effort at any time to conceal his ignorance even of a common truth or event but would rather make voluntary and public confession of it by asking information in the presence of an assembly. Mr Lockwood was a man of great equanimity and patience under provocation. rarely known to be ruffled in temper even under the greatest insult. According to the direction of the Apostle his walk was in lowliness & meekness - with long suffering - forbearing in love those who opposed themselves to him.

So kind so gentle so tender was he in all his intercourse with men, so subdued and humble under the hand of God that the shortest acquaintance with him could not but discover that Christ was reigning within him - the hope of glory and the preparation for it.

We have spoken of him as a man of uncommon prayerfulness. His humble & holy fear of his own heart led him to pray with all prayer and watch thereunto with all perseverance. He seemed moreover to take an especial and uncommon delight in this duty.

He esteemed it too as a privilege to be prized above his chief joy. He always went to his closet anointed for this duty with the oil of glad-ness - and rendered his sacrifices there - not grudgingly or of necessity but as a cheerful giver He used to spend between two and three hours of each day upon his knees. He literally appropriated to himself the words of the Psalmist in his vows - "seven times a day will I praise thee. and at midnight will I rise to give thanks to thee". And though his prayers were thus frequent they were not hasty. He used to remark that we ought to pray till we feel refreshed and satisfied. We do not said he go to our meals without eating till we have had enough Esteeming prayer thus highly he was extremely loth that any circum-stances should hinder him in the sufficient exercise and enjoy-ment of it. Once walking in company with a friend from Brunswick to Princeton he proposed retiring to the woods for prayer. A fellow labourer with him on missionary ground says concerning him "of him it may be truly said "Prayer was his vital breath. Those who heard him pray felt that he was at home in the performance of that duty. Here all his embarrassment - which was so extreme in other cases was gone, and he appeared calm - self-possessed simple and earnest. Another striking trait in the character of Mr L. was conscientiousness. He seemed ever to be diligently seeking to know his duty and to do it. He searched through all the relations of the most minute circumstances of life. to discern what kind and degree of moral exercise or obligation might be involved in them. or grow out of them He seemed to feel that the law of God was exceeding broad & was never disposed to evade one jot or tittle of it what he felt to be the claim of God. He aimed at discerning & acting out the full spirit of the Gospel not suffering the mere letter to satisfy his conscience. He considered himself and all

that he possessed as belonging to God, and like a good steward desired to be faithful in little as well as in much. As an illustration of his great conscientiousness - he never would spend his money for any unnecessary article of gratification however small and cheap - such as fruits & confections - neither would he receive them as a gift from one who had purchased them This may serve to shew how constantly sensible he was that he held all things from God and how careful, that as a faithful steward he might make a good and wise appropriation of them. One more very important trait in the character of Mr L was - faithfulness in personal religious conversation with the impenitent - faithfulness - not only in the act itself - but also in seeking and improving all proper occasions and opportunities for it. For this work of warning and exhorting the impenitent by private interview and direct personal address he was peculiarly fitted by his gentle and tender spirit, which few even of the wicked ever had baseness enough to grieve by ridicule or insult. To those of the impenitent who had previous acquaintance with Mr L. his exhortations and reproofs came with double force. His life was an exemplification of that holiness which he urged. By his daily walk he adorned the doctrine of the Saviour to whom he pointed the sinner for salvation. His remarkable sobriety and consistency of character were often spoken of among the impenitent of his acquaintance. He was always cheerful - but remarkably free from levity. His conversation was such as became the gospel of Christ. Foolish talking and jesting - like the apostle - he regarded as not convenient. His mild dignity of demeanour and his entire religious consistency procured for him the universal

respect of the impenitent The immoral felt rebuked by his presence. Something of that feeling possessed them which Milton has so finely expressed in the interview between Satan & the Cherub

Abashed the Devil stood
And felt how awful, goodness is

Those of the impenitent therefore who knew him best, felt the more sensibly the force of his reproofs: to them it came strengthened & made eloquent by the known character of the man.

But Mr L did not limit his labour of love to those of the impenitent with whom he was more especially connected by acquaintance or friendship. He sought whenever propriety would admit, to warn those who were comparatively strangers to him. With many a painful struggle with his natural embarrassment & with great conscientiousness he went up to this duty. In his visits and accidental sojourning with families he constantly sought occasion of labouring in this way that salvation might come unto that house in which he was endeavouring to repay the hospitality of its inmates out of his spiritual treasures. When possible he conversed seriously & faithfully with the lowest servants of the family where he might happen to abide. But the labours of this faithful brother are now closed forever. He has gone to his everlasting rest yet we trust that many of his good works are yet to follow. During the short period of his missionary life he endeared himself much to his companions in labour and to the poor Indians whom he went seeking to reclaim

His death bed experience was broken and delirious yet evidently amid the multitude of his wild mysterious thoughts the great purposes and hopes & comforts of his life were still reigning within him

With the restlessness of disease was mingled the calmness of resignation. Amidst the incoherent and unintelligible language of de-

-lirium - was heard the voice of prayer in broken but oft repeated accents. As well as his disordered senses would permit he exhorted those who appeared at his bedside to live near to God. It is perhaps one of the most solemnly interesting things in the world - to see the dying Christian rolling in the feverishness of his mortal agony while reason is struck from her balance - and the soul wandering in wild and incomprehensible delirium. - to watch the awful energies of the departing immortal - to discover that the glorious hopes it has so long and devoutly cherished - are there - amid the terrific desolation of every earthly tie - and that the love of the Spirit is still presiding amid that final & fearful agitation which winds up his earthly career. The death of the Christian is in every respect a great event. "The wreck of matter and the crush of worlds" has not such intrinsic greatness as the sanctified soul in the moment of departure for the bosom of its God. No voice is ~~heard~~ no sight seen to testify the interest of Jehovah in the event. It is enough that it is written - "Precious in the sight of the Lord is the death of his saints. No thunders salute the exit of the departed spirit, no lightnings blaze before it up to the eternal Throne. yet. "Blessed are the dead who die in the Lord" With this faithful saying we comfort ourselves under the removal of the lovely and the holy from fellowship with us below. And with reference to the departed brother of whom we have been speaking, we are sure that he was fitted for heaven and has gone thither. We would look up where he has gone desiring that his mantle may fall on us that we may imitate his example & that our last end may be like his.

Ralph Smith. Compiler.

Read Dec 1. 1834.

William H. M. Fanshaw was a son of Mr Daniel Fanshaw in the city of New York - a gentleman well known from his connection with the American Tract Society. William was born on March 20. 1811. Even in his boyhood he was remarkable for his sedateness & dignified manly deportment. At the age of 15 he was admitted a member of Columbia College. In the ensuing year he removed to New Haven & became a member of Yale College - where he completed his studies. While on a visit to his friends in New York in January 1827 his attention was directed to the concerns of his soul and he ever afterward dated his conversion from this period - then in his 16 year. His walk and conversation during the remainder of his college course manifested that he was growing in grace & in the knowledge of his Lord & Saviour Jesus Christ. After his graduation in the fall of 1830 he entered this Seminary. Two short extracts from his diary will shew what were his feelings while here. In one place he writes. I would leave all things with him & say Lord here am I. do with me what seemeth thee best and be prepared to endure all sufferings if I may be a true earnest constant and successful follower & servant of Jesus. If thy work is begun O! Lord carry it on to perfection, till every breath shall be a prayer to thee & every moment a grieving over sin and rejoicing in Christ as my Mediator and Saviour. And again in dedicating himself to the service of the Lord he writes "In thy presence Almighty Father, do I renew my vows to thee, and only pray for an enlivening knowledge of thee that I may henceforth live entirely to thee; thy desire being my desire - thy work, my delight. thy absence my chief cause of mourning: and to go wherever I may be most useful: the past time of my life to be a constant cause for mourning. that it has been so little spent in thy service

Thee knowledge of thee more desirable than that of the world and this last only to be sought that it may be subservient to thy wise purposes". Our lamented Brother was in the habit of devoting at least 2 hours every morning to prayer and self-examination before entering on the other duties of the day, and he also had his other duties seasons for devotion every noon and evening. When he appeared before the throne of grace, an ardent love for the souls of others was manifested by cries and tears in their behalf. He embraced the world in the arms of his affection and pious solicitude. While in this Seminary his mind was much agitated on the subject of missions, and his diary expresses a willingness to go wherever the Lord might direct him to labour. He had however pursued his studies a little more than a year when by too violent exercise he ruptured a blood vessel which threw him into a rapid decline. This sickness or some other cause turned his mind from a foreign field and directed it to the West. & with this field before him he applied himself closely to study notwithstanding the seeds of consumption had been sown But these seeds soon sprung up & brought forth fruit. He died on April 29 1833 while conversing on his prospects in the West not being aware of the nearness of death. But the Lord who loves the church has done what is best. Let us confide the interests of Zion to his hands and his desire being our desire may we ever pray Lord do with us also as seemeth good in thy sight.

James L. Marshall.

James L. Marshall {Son of Rev. Robt Marshall of the Presbyterian church} was born in Scott Co. Ky. in January 1796. From childhood he was remarkable for his sobriety of disposition and character — He was educated principally in the classical academy of his father, who being himself a man of liberal Education, opened and kept up an academy several years of his life for the Education of his family and others — James finished his collegiate Course in Transylvania University under the tuition of Rev. now Dr. Robt A. Bishop then Prof of Natural & Moral Sciences in Transylvania University — now President of Miami University — He never graduated though a degree was offered him on condition that he would attend to some exercises required by the laws of the University before the degree of A. B. could be conferred — This however he declined on the grounds that a degree could be of little use to him unless he should attend to the studies contemplated in it, and if he did attend to them he could then possess all the real advantages without the diploma, which was the mere signal of them — Moreover he was apprehensive that something might occur to prevent his attention to those studies in which case he would feel himself in honor & justice bound to return the diploma — It was once the wish of his Father that he should have Entered into the Mercantile business — but his mind was so bent on one of the learned professions, that he could be reconciled to any thing Else — As he was not then a professor of religion, though strictly moral and as many believed truly pious he was strongly inclined to the study and profession of Law — To this his Father was extremely averse — on the principle that the lawyers of Ky. were then as a profession nearly all of them Deists, and he was

Samuel L. Marshall

fearful that his Son associating with them in the discharge of his professional duties, would fall into the same habits and modes of thinking — This whole difficulty was after a while removed by Samuel L. Marshall's making a profession of religion. when his own inclinations were essentially changed and he determined on the study of Theology — There was nothing remarkable in his hopeful conversion — He had always been sober-minded and correct in his moral deportment and for several years at least before he made a profession of religion he had been a decided advocate of Christianity and anxious to be in possession of what he believed to be the christian graces — Some of his christian friends and some ministers of the gospel often endeavord to persuade him that he was already a christian — Of this however he was not easily persuaded; and on a certain occasion was quite offended because the Rev. R. A. Bishop called on him publicly to officiate in prayer at a prayer meeting — He offered a short prayer, but remarked after the meeting to one of his brothers who happened to be present, that he believed Prof. Bishop would make him an infidel by calling on one so unworthy to perform so solemn a duty — He appeared to look upon it as a degradation of the holy ordinance of prayer, and a consequent detraction from the purity and exalted excellence ~~of~~ which he had conceived of as attaching to religion — Not long afterwards he found himself unable to resist his own inclinations wrought upon as it is confidently believed by the grace of God, and ceased no longer refuse to acknowledge publicly his attachment to Christ — In the whole progress of gradual change there appears to be something resembling the account given of the conversion of President Edwards — gradual

and almost imperceptible, yet by its fruits gave clear Evidence to others at least, though he himself appeared always diffident on the subject of sound conversion – In the autumn of 1819 he came to Princeton for the purpose of prosecuting his Theol. Studies. Here he remained until the Spring of 1822 when he was licensed by the Presbytery of New Brunswick and returned to Ky. with his health somewhat impaired – At Princeton he was as he had always been when prosecuting his studies a close student – and maintained a high respectability for a clear and vigorous understanding – a sound judgement and a uniform and deep piety. He returned to the West with a mission to some of the destitute parts of Ky. which he executed as soon as a severe course of fever permitted him. Soon after this he was invited to settle in two congregations in Shelby Co. Ky. and within the bounds of Louisville Presbytery – Some time after this he was invited to accept of the pastoral care of the united congregations of Forks of Salt River in the same Co. Here he married, bought a farm and remained until his decease – His preaching was chiefly doctrinal and Expository – His mind appeared little inclined to the Splay of fancy and the refinements of literary taste – His Sermons when they were not in the form of lectures or Expositions of large portions of Scripture were chiefly from beginning to end chains of reasoning – the arguments being concisely stated and closely knit together were destitute of almost all ornament and Extraneous matter with suitable applications at the conclusion – His theology was of the purest old School, and he had little love or veneration for what he considered the inconsistencies of Hopkinsianism – He loved his brethren though differing from

James L. Marshall

him in their theological tenets, and when they came in the way of his own chains of reasoning in his public Exhibitions he mildly yet boldly condemned what he considered to be their Errors in doctrine. In church measures he was decidedly Presbyterian. He dreaded all accumulations of Ecclesiastical power out of the church as ultimately dangerous to the purity and peace of the church. He considered the church as the only safe depository of Ecclesiastical authority, and that every thing relative to the organization and government of Churches belonged strictly to the Church as such. That if these powers were not safe in the church they were not safe anywhere. That a church that could not be trusted with the Exercise of these powers, ought either to be purged from her corruptions or her organization dissolved. Possed of a mind perhaps inferior to none in usefulness in the west he had acquired great influence in the Ecclesiastical Councils of which he was a Member. He was averse to Exhibition and consequently was measurably unknown out of the sphere where duty compelled him to move. In most of the difficult cases coming before the Councils of the church he had to act an important part in the preparation of them for final adjustment. It was this fact that ultimately cost him his life. In the then existing difficulties of the church. His Presbytery deemed him the safest member to represent their body and take part in the Counsels of the general Assembly of 1834. He was at first averse to his appointment. For although it had been a full year since the loss of two of his Children by Scarlet fever, a Son and a daughter, yet he had not still recovered from the influence of this bereavement, and felt deeply inclined to remain at home indulging his sympathies with his

James L. Marshall

family and discharging his duties in his parochial charge. He was pursuaded however that it was his duty to go to the General Assembly — He accordingly started intending to dispatch his duties and return as soon as possible — but God had determind otherwise — Until he reached Louisville on his way to Philadelphia he had not heard of the death of the lamented Ashbridge — At this he was much moved for although they differed considerably in their characters — yet agreeing minutely in doctrines and in measures, they had acted in delightful concert in sustaining and promoting what they deemed the great interests of the church — They were pleasant in their lives and in their deaths they were not divided — they were swifter than Eagles; they were Stronger than lions.

Little did the pious Marshall think that he was to lie so soon with the lovely Ashbridge in death, and in heaven — He was seized with Cholera on board the S. Boat Leonidas, about 2 o'clock on the 10 morning of May 1834. On the same day he was landed at Guyandotte Virginia — He suffered extremely — No efforts could save him — He died on Sabbath morning of the 11th expressing a firm confidence of a blessed immortality, just one week after the lovely Ashbridge, leaving a wife and two children with many relations and friends to mourn his loss — Long will the church in Kentucky remember him and deeply will She deplore his premature departure — But the resurrection of the just will unfold the beauties and excellencies of his character —

Wm R. Preston Compiler.

Princeton Nov. 1834

Rev. Joseph Cunningham.

"Perhaps there is not a more difficult task to perform than to write the history of the dead. "Veneration for the memory of the departed & respect for the feelings of surviving friends & relatives conspire to make the historian cast an oblivious mantle over the deformities of the subjects character & present prominently to view its most dazling accomplishments. Yet truth requires us to narrate with impartiality all the facts of an individuals history, that posterity may grow wiser & better by a contemplation of his virtues or his faults.

"The Rev. Joseph Cunningham was the son of the Rev. Dr Robert Cunningham. late of Lexington Ky. now of Tuscumbia Alabama. "He was born in Georgia 1799. removed with his father to Lexington Ky in 1809. entered Transylvania University, in which institution after occasional interruptions on account of his health, he was finally graduated. During his ~~junior~~ senior year he taught with acceptableness the Mathematical department of the University & at the same time instructed two poor young men at his brothers house.

In 1816. in his 16th year Joseph Cunningham became a subject of divine grace. united himself with the "Presbyterian church in Lexington. & says his father "from his 16th year I never recollect to have seen him cold, dull, unwilling or unfit for religious exercise.

Rev. Joseph Cunningham.

In 1818. he entered this Seminary & continued the whole term required. He was licensed to preach as a probationer by the New-Brunswick Presbytery in 1822. & obtained a commission from the Board of Missions of the General Assembly, & performed a missionary tour of six weeks in one of the Counties of Pennsylvania. He afterwards returned to the Seminary - completed his course - stood a final examination before the Board of Directors - received his testimonials from the Professors - bid a final adieu to the Seminary with all its pleasing associations & bent his way homeward. Mr. Cunningham's stay in Ky was of short duration. In the winter of 1822-3. he went as a missionary to South Alabama. He spent his time in visiting the feeble churches in this new & unsettled country - until he became the Pastor of the Church of Concord in Green County. Here Mr Cunningham seems to have exerted a happy influence. He devoted much of his time in visiting the destitute churches around him making Concord the center of his operations. He was active in moving on the benevolent operations of the day. When the American Bible Society determined to supply with the Word of God every destitute in the U. States, he embarked with ardour & zeal in the benevolent enterprize & visited it is believed every County in South Alabama - to see that the destitute were supplied. It is supposed that the fatigue & exposure

to which he subjected himself in this enterprize laid the foundation of that disease which terminated his useful life. In 1831-2 his situation in Alabama was rendered unpleasant by difficulties which had arisen in his Congregation. Hence he was induced to accept a call from Bigah Church Ky, to become their pastor after the removal of Dr Blythe to South Hanover Indiana.

Mr Cunningham removed to Ky in the winter of 1832 & impaired his health by exposure to the inclemency of the season. When the Cholera visited Ky, & swept over Lexington & its vicinity with such tremendous fatality. Mr Cunninghams family were among the multitudes who suffered. The watchings & careful anxieties of this trying period accelerated the hour of his own dissolution which took place in the fall of 1833. in the 34th year of his age. & 12th of his ministry.

"He died says one" beloved & lamented by all who knew him. Says another who attended at his death, "his friends around his bed viewing with much interest his departure, could scarcely conjecture the time when his spirit took its flight. no muscle altered. no feature changed. a noble serenity. a solemn awful concentration of thought appeared to cover from the eye of the observer for some minutes his exit from time to eternity. He left a wife & four fine children to mourn his loss. to each of which he presented a bible with appropriate advice.

It was his peculiar desire & ardent prayer for weeks that

Rev. Joseph Cunningham.

he might be permitted to die on the Sabbath day, that having finished his work, he might enjoy an eternal Sabbath of rest with God his Saviour. Contrary to all expectation he lived till the last Sabbath in September 1833. & then fell asleep in Jesus."

The seperation between him & his congregation was a painful one. Mr. Cunninghams preaching was experimental & practical, yet he was fearless in the exhibition of what he considered to be the doctrines of the bible. "His style says (an acquaintance) was neat argumentative & often colloquial - his manner simple yet dignified & instructive. These qualities added to his fine appearance - tall person - prominent features - penetrating eye - natural & striking gestures & commanding voice - made him one of the most interesting & popular preachers of the day." "As a private friend he was faithful, frank, & constant - as a neighbour he was kind & accomodating - delighting in imparting peace & happiness to all around him."

Mr Cunningham could not be properly called an eloquent & great man: but he is justly entitled to a noble appellative - a useful man. Probably in the day of judgement it will be evident, that the minister who could captivate thousands by the persuasiveness of his eloquence, was not as useful in his day & generation, as he who was formed to move in the humbler walks of life. The noblest qualification which a minister can possess, is a willingness to labour

Rev. Joseph Cunningham.

in an humble station if such is his Father's will. This Qualification we believe was possessed by Joseph Cunningham.

Before his death Mr. Cunningham wrote an affectionate farewell letter to his congregation, characterized with simplicity & candour.

Compiled by D. J. Stuart.

Rev. George W Ashbridge

"As the heavens are higher than the earth, so are the Lords ways higher than our ways & his thoughts than our thoughts."

From the meridian of life & usefulness on the 4th of May 1834, G. W. Ashbridge was called into eternity to render up his last account. The large circle of his friends & acquaintances deeply mourned their loss. his flourishing Church bereaved & disconsolate at a dispensation so dark & mysterious, were almost tempted to murmur against providence & could only quell their grief, by the remembrance that "Jesus has done all things well" & that he is certainly yet mysteriously bringing about the consummation of all his plans of mercy & love.

He was born in the city of Phila. of respectable parents in the year 1800. where he spent the days of his childhood. His Father - commandant of a ship - died when George was about 4 years old; so his education devolved upon his widowed mother who was a regular member of the Society of Friends. At the age of 12 he left his home & his relatives & was committed to the Guardianship of a friend near Paris. Ky. After 3 years residence at Paris his ardent mind was arrested on the subject of religion under the preaching of the Rev. Dr. Bishop now President of the Miami University. Oh.

His attention was immediately directed to the Christian Ministry & soon after having made a public profession of religion he

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entered upon a course of classical studies which was completed in Transylvania University, Ky. where he was graduated in 1820. "The particulars of his awakening & conversion are not known, but so far as his character is recollected during his whole literary course, his walk seems to have been that of an exemplary & constant christian. I heard a gentleman say, who was his college mate, that he surpassed every student in the institution in two things, the elegance of his person & his moving eloquence."

In this seminary he took a full theological course & in 1823 was licensed to preach the Gospel.

While in the Seminary the Professors mention him as steady in his habits ardent in his piety, attentive & diligent in his studies, graceful & easy in his manners, fluent & impressive in speaking. While in the latter part of his course here, after he was licensed, he was sent out by Dr Alexander to a vacant congregation in this state where he seems to have been very acceptable & useful, for the people were anxious to call him as their permanent pastor, but his mind was fixed on the wider & riper field of the South & West whence no consideration could have drawn him, for there thousands were perishing for lack of knowledge. He left the seminary, became a missionary to Florida where he commenced the short but brilliant career which terminated only with his last breath.

1 or 2 years after, he was settled, as pastor of the Church of

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Tuscumbia, Ala. where he married the amiable & pious Miss Mitchel the daughter of a planter who now is a resident of Phia. His labours there were crowned with encouraging success. & during a gracious season of refreshing from the presence of the Lord, he was permitted to bring into that infant church a considerable of worthy & useful members. who continue to adorn their profession by a life & conversation becoming the Gospel of Christ.

3 or 4 years after this period, he was called to the first Presbyterian Church of Louisville. After mature deliberation, he deemed it his duty to accept. — & leaving his people where he was universally beloved & esteemed, he zealously & faithfully laboured in that responsible situation, the remainder of his days.

While he continued in this city his devotion to his masters cause led him efficiently to exert himself in the streets & lanes of the city, & in the highways & hedges of the surrounding country.

He caused a house of worship to be erected in the suburbs of the city where a missionary has been sustained ever since by the General Assembly's Board, with the aid of the young men of the city & 50 dollars annually contributed by himself from a moderate sallary. He often preached in the neighbouring country & exposed himself to inclement weather in such a degree, that it was supposed to have the foundation of his last illness. He greatly delighted in doing good. Says Dr Harrison, an eminent Physician

of the city." He was indefatigable in his attentions to sick, he sought out those in distress & ministered to them. he dilligently visited his congregation. was faithful in his attentions to the young, instructing them & shewing great solicitude for the welfare of their souls. He loved in humble imitation of his Saviour to be going about & doing good, verrily he seemed to regard it as his meat & drink to do the will of his heavenly Father. Benevolent action seemed to constitute the very element of his soul as a christian & it especially distinguished & adorned his soul as a christian minister. The preaching of the gospel was obviously his appropriate sphere. he was apt to teach a workman who had no need to be ashamed. thoroughly furnished & gave full proof of having been called of God as was Aaron. His compositions pure chaste classical & nervous, often illustrated with chastened figures & appropriate allusions. The intonations of his voice were various. smooth & melodious - his gesticulations easy & graceful - his address solemn, animated; but as a pastor & shepherd he presented the most perfect developement of the tender & elevated sympathies & affections of his heart. In the praying circles of the saints, it was to him a delightful privilege to attend & participate in their hopes & fears - in their sorrows & joys & prayers & thanksgivings. For the lambs of his flock, he provided the sincere milk of the word. If his watchful eye

discovered in the wilderness a temptled & disconsolate wanderer from the fold, like a vigilant shepherd he sought & pursued him in the vale & on the mountain top & kindly bore him home with songs of thanksgiving to his God. His anxieties, his footsteps & his cares were where ever the people of charge were to be found, in sickness or in health, in prosperity or adversity. He was the counselor of the young, the supporter of the old — the advocate of the oppressed — the protector of the orphan & the widow & the willing messenger of mercy & salvation to the sick & dying.

The city of Louisville is one of the strong holds of popery in the West consequently he was almost unavoidably brought into contact with some of her haughty priests. Dr Harrison says he well redeemed his pledge "to strip from off Antichrist the tinsel robe of his impositions & expose the abominations which lay concealed beneath his false pretensions" When Mr A. first went to labour in that city his desire was to enlist his people in the benevolent operations of the day. During his first year, besides his salary, his Church gave $181 dollars to benevolent objects. in the 2nd $690. & in the 3rd $579. During his 3 years ministry 115 members were added. 40 on profession. The state of the Church & of his own soul were 2 distinct sources of grief to him. Tho he thought his growth in grace feeble & circumscribed, yet says one, every day he advanced in the excellencies of

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of the Christian & the minister. Such were his anxi-eties for the interest of souls, that many hours were taken from the slumbers of midnight & spent in prayer to God for their salvation. Often has his excellent wife missed him from her side & found him walking his chamber, or agonizing before God in fervent supplications.

On the last Sabbath in April he addressed his flock in his usual style for the last time: the next Sabbath he lay at the gates of death, bidding adieu to the world. At 10. O.C. the night before his physician approached his bedside & tenderly communicated the sudden, startling intelligence that the hour of dying was near at hand. This was the first intimation of immediate danger. The tidings fell upon his ear like a sudden death knell - but they did not awaken grief or fear or painful agitation, that moment he transferred his thoughts & affections to heaven & fixing his anim-ated eye upon one who stood near him & grasping his hand with the eagerness & love of a dying saint he said "tell me doctor tell me truly. how long can I live." possibly till tomorrow not longer, was the reply. Then he requested a friend who stood by his side, to join in prayer to God, - when this was done: he broke forth in fervent invocation for his friends - for his infant children - for his bosom companion & for his

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own departing soul, closing with this exclamation; from mysins & from my duties Oh - my God I fly" to thy perfect finished righteousness & atonement - into thy hands blessed Saviour I commit my body & my spirit" He called his beloved wife & she stood before him - affectionately preping her hand in his he calmly & earnestly addressed her & spoke to her bleeding heart words of encouragement & consolation, he assured her of his own peace of mind, his hope in Christ his joy in God. He charged her to walk with God, to be humble diligent, prayerful & faithful until death & to bring up his children in the nurture & admonition of the Lord." - Then he submitted them to the orphans friend & the widows judge, kissed her & bid her an affectionate & final farewell. About midnight he had many of his congregation called to him & as they drew near to each he gave an appropriate exhortation, adapted to their peculiar circumstances.

He sent solemn messages to others - to be delivered after his death. He had often prayed that the sabbath might be the day of his entering on his eternal rest. - Early on that morning, reviving he began to utter Psalms & hymns & spiritual songs to the praise of Jehovah Jesus. which in glorious triumph were continued nearly all day. At last he exclaimed, first in feeble, then in louder tones & they were his last words - "Home, home! I am going home!!. "1834" By H. G. Comings.

Rev. Thomas Espy.

Was born in Cumberland County Pennsylvania August 1 1800. His parents were respectable and pious. Like Samuel the Prophet and Samuel Davies he was dedicated to God in the ministry whilst in the womb. While young he was sprightly but at times thoughtful on the subject of religion. When between nine and ten years of age a Revival of religion commenced in the congregation to which he belonged - during which he was brought to feel deeply his lost condition as a sinner and his need of an almighty Saviour.

He was for a long time sorely distressed and beset with many grievous temptations so that he did not at this time obtain any comfortable assurance of interest in the Saviour's death.

When about 10 years old he commenced studying the languages with Rev. Mr Hughs his pastor and after remaining with him a short time he entered an academy in the neighbourhood. Here he remained about two years and completed the usual preparatory course of studies.

At this time his father becoming somewhat straitened in circumstances he left the Academy and for several years assisted his father on the farm. After this he attended school a short time and then engaged in teaching. It was whilst thus engaged that he obtained a comfortable assurance of an interest in Christ and so soon as he enjoyed the preciousness of the Gospel Grace himself he longed to preach it to others. .... At this time however he could see no opening by which it appeared possible for him to obtain this much desired object.

He united himself with the church when about 20 years of age. but seeing no means by which he could obtain the requisite qualifi-cations for preaching the Gospel - still continued the study of medicine. About this time he paid a visit to an Uncle who kindly offered to assist him in getting through college. The proposition was accepted and he immediately entered college with the ministry in view. He graduated at Washington College Pennsylvania taking the second honour of his class. After graduating he spent some time in Romney Va, engaged in teaching and in studying Theology under the direction of the Rev. Mr Foote. He was licensed to preach the Gospel by Winchester Presbytery April 11. 1827.

In November following he entered this Seminary where he continued till the following Spring - when having received a commission from the young men's Missionary Society of Concord Presbytery to labour as their missionary in Burke County North Carolina, he entered that desolate field where he laboured with great acceptance and success. On the 10th of May 1830 he was ordained to the work of the holy ministry by the Presbytery of Concord within the bounds of which he had been labouring.

In the Spring of 1831 he removed to Salisbury in the same state and continued to labor there until his attack by haemorrhage from the lungs. which occurred in Feb. 1832. From the effects of this he never recovered. He however lingered till April tenth. 1833 when he met a peaceful and happy death.

The following sketch of his character is from Rev Mr Sparrow who succeeded him in the pastoral charge. It will be given in his own words. He says - I knew him well: perhaps no one on earth knew him better, and I feel no hesitation in saying that in many important respects I have never known his equal. and -

1st Br Espy was an eminently holy man. I was with him when in health and much in his company during his protracted illness, and my impression is that I have never known any one else who lived so near Christ. His religion was not enthusiasm but a tender and unwavering confidence in the Saviour. He repeatedly told me that during all his sickness - he never entertained a doubt concerning his salvation. Mr Espy was a man of highly respectable talents possessing a quickness of apprehension and a patience of investigation rarely to be found

Although he was not what is usually called a popular preacher yet he was something much better His voice was too effeminate to permit him to have great and immediate effect over a large promiscuous audience. Yet I do not wish to leave the impression that he was not an interesting preacher. To those who wished to hear the truth he was highly interesting. The most distinguishing features of his preaching were great point and a prominent exhibition of the Saviour. Emphatically he preached Christ to the people. You will be prepared to learn that he was a successful minister. He was successful wherever he preached any length of time: but more so in Salisbury than in any other place. There is a people here who will never forget him.

It is the opinion of others as well as myself that Br Espy did much to elevate the tone of ministerial piety in this Presbytery

His Christian Spirit whilst on his deathbed was blessed to the conversion of one and perhaps more than one individual.

Once - when we thought him dying - and were all weeping around his death bed he said to me "These friends are mistaken in weeping for me. This is the happiest day I ever felt."

Mr Espy was an humble unassuming man but very

diligent in business - fervent in spirit serving the Lord.
His talents though not of that kind which excite applause were such as enabled him to be highly useful and his constant aim was to lay them all out in the service of his master. Though not what is called an eloquent preacher - yet there was an earnestness and sincerity in his preaching which was well adapted to make a lasting and salutary impression on all his hearers. And though his labours in the ministry were short yet they were crowned with much success. As his life was consecrated to the service of God he meekly submitted to his will in death and into the hands of his Saviour cheerfully committed his Spirit.

Compiled. by Rev. Joseph Brown
Rockbridge Va.

Read & accepted May 1. 1835.

"Rev Matthew Laird. Missionary to Western Africa under the care of the Western Foreign M.S.S.

"The death of Br. Laird like the death of Barr deeply affected the Christian community. "By this mysterious event Zion was bereaved— missionary hopes blasted— & the prospects of Africa darkened. The dear youth whose loss we mourn & of whose life we take a hasty view, was born in Derry Township Columbia county Pa. Oct. 8th 1803. There with his parents Moses & Janet Laird he spent the early part of his life. The place being retired, his parents retiring & Matthew in youth as in riper years unassuming, his early history is not peculiar or remarkable. In disposition he was contented & cheerful— as a son he was obedient— as a brother & companion he was kind. In childhood he was dedicated to God he grew up under the ministrations of Rev Dr B Patterson. Here he received some of that seed which afterwards produced the peaceable fruits of righteousness. At the age of fifteen our brother was left fatherless. In his 17th year as a farmer he entered the family of the pious & benevolent Family Gen. Montgomery of Danville. His kind & obliging spirit— his unassuming manner endeared him to this family. His memory they cherish & speak of Matthew with tears. While residing in this family Bro. Laird made a

profession of religion. In preaching his last sermon to the Danville congregation - it being a communion occasion he related the following incident.

" On occasion like the present some years ago in the very house in which he was then preaching, first led him to see his danger as a sinner exposed to the wrath of God: a friend in whom he felt deeply interested sat beside him in the pew, when the invitation was given to the children of God to come forward & surround the table of the Lord this lady arose & left him alone in his seat. He thought of his final separation & then that he would probably be deserted by all his Christian friends & be eternally lost. At that moment were his first powerful convictions & his first resolution to turn to God - The following Spring he made a profession of religion. This change of feeling & public profession were not regarded by him as clear evidences of a renewed heart: neither did it as a time when he was born again. On this subject he always spoke with diffidence saying he could not tell when he experienced a change of heart. neither could he precisely tell when he did not love religion & the people of God: & when others gave date to their conviction & conversion, it gave him much painful concern lest he might be mistaken in regard to his own.

Rev. Matthew Laird.

In the fall of 1823 now 20 years of age - he was apprenticed to Mr Thomas to learn the business of house carpenter. Concerning him Mr Thomas writes in reference to his religious department "I have no hesitation in saying it was highly exemplary, as much so as that of any brother I have ever known. His piety was habitual, uniform & consistent. His zeal prompted him to engage with vigour in the cause of religion: he was ever ready to every good word & work."

"When his term of apprenticeship had nearly expired, God in his providence directed the Rev. Dr Junkin to employ these carpenters. Then did God in his strange but wise providence send his messenger a fever - & detained the employer from leading in family devotion & thus devolved the duty upon the carpenters. Matthew was called upon to to pray - Mr J. was so situated as to hear him distinctly - of these exercises he thus remarks. "this was the first time I ever heard M. in prayer. & the sound sense, the unaffected humility - the ardent struggling of soul - the tender pathos all falling upon a heart more than ordinarily awake to eternal things. - like the dew of Hermon & like the dew that descends upon the hill of Zion, carried in a

refreshing & cheering influence from the throne of mercy.
Such a prayer this heart never felt before nor since
& ere the bended knees were raised from the floor.
it had formed the resolution which was immediately
whispered to my dear partner as she arose beside the
the sick bed. If my life is spared that young
man shall be a minister, such a gift must not
be permitted to lie in comparative idleness."
An intimation was soon given our brother that
most probably he ought to be employed in the
ministry. He was deeply affected but made no
reply. the that was new to him & it haunted
his spirit day & night. After a few days he
handed Mr Thomas a paper containing his
views & feelings. He expressed an earnest desire
as well as conviction that it was his duty, to preach
Christ to a dying world: but distrust of his abilities
his pecuniary circumstances — the situation of his
aged & beloved Mother — his own age now 22 & a
doubt whether he had a spiritual call. these
detained him from the work. A frequent interview
with Mr Junkin removed from his mind all
these difficulties except that of a call & this
was now entirely suspended upon his capacity
for acquiring the necessary learning.
In the of 1826 he entered the family of Mr Junkin
to whom he recited his first lessons. Soon however
he entered the Milton Academy taught by
Mr Kirkpatrick who gave him his tuition (gratis)

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At 22 without the habits of study Laird begins the long & laborious course of a classic education. In the beginning of this course he lived four miles distant from the academy. He conscientiously laboured night & morning as a remuneration for his boarding. He began without funds of his own & without the promise of any save the general promise "that that trust in the Lord shall not lack any good" After a few weeks of laborious study he was discouraged & thought of returning to his trade. This his patron expected & was prepared to address the proper feelings. He refered him to the state of the world the desolations of Zion - the condition of the heathen - then refered to the promises & similar cases of discouragement & concluded by saying: "With these views before you - with Calvary in your eye & your own vows & personal dedication I leave you to your own judgement, & if you dare turn back do it - the responsibility is yours. I have nothing more to say" Now for a time Dr Junkin continues "Satan had him in the wilderness tempting him, but grace prevailed & he no more doubted his duty to follow the carpenters Son & from that time he seemed to be baptized with the Spirit of his office. While labouring with difficulties & eager to complete his studies he did not neglect present opportunities of doing good.

He was known as a faithful Laborer in the Sunday School - as a regular apitant in the weekly & monthly meetings for prayer - & he privately appealed to the hearts & consciences of his acquaintances. Neither did he lose his filial affection, but snatching a few weeks from his studies he laid hold of his carpenter tools & built a neat frame house for his widowed mother, which house is still her comfortable home - every apartment - every beam - of which recall to her bereaved Spirit - her departed - her beloved Matthew.

In the fall of 1829 Laird started alone & on foot to Jefferson College, a distance of near 200 miles. A rough & lonely road stretching across the Alleghany range of Mountains. Before one collegiate term had had ended a kind providence had invited our brother to this Seminary. He left the college in the Spring & returned across the Mountains. In Aaronsburg Center County he spent the summer, in teaching a common School. & thus was enabled to return money borrowed to defray his college expenses. As a teacher he was faithful & acceptable. But in that destitute place he was especially faithful in teaching divine things in that destitute place. His unpretending labours in the Sabbath School in the Bible Class - in prayer meetings produced impressions in that place which still remains tho. he is gone. & will be lasting as Eternity.

November 1830 Laird having entered this Seminary

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writes "I am aware that my situation in this world is daily becoming more responsible & at times I am deeply impressed with a sense of my inadequacy to the duties devolving upon me. & that he who can perfect strength in weakness would be the guide of my youth & the strength of my riper years."

"Having just entered upon this new & delightful study, his master again tests his spirit of submission. Our brother looses his health & is for a time compelled to relinquish his studies. He visited his benefactor then principal of the Manual Labour school in Germantown & by regular & rightly graduated exercise at the carpenters bench. he soon regained his health. During this time says Dr I. he was employed zealously in his Masters work, his prayers his exhortations among the students will certainly by some never be forgotten. & they had considerable influence in elevating the tone of religious feeling & yet mark his humility. - he writes "I can not review the lifeless manner in which I spent my vacation among the students without much regret fearing that the feeble state of my health was not the only reason why I felt so little & did so little for them."

After the return of this young brother to the Sem.

he spent 3 or 3½ hours working every day in the shop of a neighbouring carpenter, by his labour he preserved his health & defrayed most of his expenses.

In Oct. 1832. the Northumberland Presbytery licensed Laird to preach the Gospel. The fall vacation was spent amongst his friends - but spent in the cause of his master. & soon he had calls to his ministry. At this time he addressed a S. school & delivered several discourses, - which exercises by the blessing of God led ten or twelve young persons to serious reflection - they have since connected themselves with the Church. Although Laird was an acceptable preacher he felt the importance of returning another year to the Seminary. Previous to this time the subject of Missions had engaged his attention & called forth his humble & fervent prayers. - but not until the last year did the subject of personal duty, become a question of close & prayerful investigation. The humble views he had of his own attainments created great difficulties in his deciding upon a Missionary life. "Had I, he writes" the power of acquiring language which many have & were I free from pecuniary embarrassments, most truly I would cheerfully say "here I am send me" I shrink at the idea that the benevolence which has so long cherished me should be increasingly taxed -

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for the support of one whose prospects at most are exceedingly limited" Laird was now called upon to decide the question promptly & to decide in regard to Africa. His difficulties were not the privations - the degradation of the people, nor the unhealthy climate - but the disproportion between the means & the end - the instrument so weak the work so great. He inquired "is it possible, that one who has always been hinder - most, in merit should now go foremost in merit should now go foremost in so great a work - his feelings were. Ah - Lord God I cannot speak I am a child - willing to go but fearful to decide he gives himself & his Character to the Western Board of Foreign Missions. Our brother knew that the climate of Africa was inhospitable, & being a man subject to like passions with ourselves, was not destitute of fear. After reading the Memoir of Capt. Clapperton, he remarks "Where he such a giant in strength & suffering & adventure a continued residence I was almost made to tremble & inquire what can this stripling do" & then with pious resignation he adds: if my ideas of the field are imature & visionary I humbly trust they may soon be rendered null & void. But if my terrours are are the offspring of cowardice, of selfishness - may he who looked godly sorrow & weeping into the heart & countenance of Peter, cast his

eyes upon me. It was not long however before his soul was fixed in a holy & heroic purpose to give himself whether thro-life or death to the African Mission. The Board having determined that Laird must go in a few weeks to Africa - he left the seminary in the beginning of Sept. to visit his friends & Presbytery. With diffidence & distrust he asked the Presbytery of N. to send him as their Missionary to Africa - And great was his joy & thankfulness when that Br. embracing his friends, relations & home cheerfully engaged to support him. Early in Oct. he was ordained & in a few weeks was prepared for his Missionary work, to leave forever his native land. During this brief period he bade a hurried farewell to many friends, dropping a prayer for Africa. Privately & Publickly he presented the wants of that benighted people & urged upon all the duty of doing some thing for their relief.

About the 20th Oct. Bro. Laird accompanied by Harriet (formerly Miss Myers) a companion well fitted for a Missionary life & unexpectedly provided by the Lord). He separated from his friends & bade a last farewell to an aged & widowed mother, he hasted to Norfolk Va. where Nov. 5th he embarked for his gloomy field of labour. After a long but not unpleasant voyage of 8 weeks he beheld the coast of that continent where he expected but was not permitted to labour. - Having arrived

expediency & prudence bade them remain in the colony until they should become acclimated. Our Bro.'s first attack of fever was slight & favourable - his dear wife was spared from her attack to minister to his wants. He soon recovered & felt as tho. he should labour in Africa. But the foe was deceitful - again L. was seized & had well nigh fallen - his attentive Physician had despaired of his life again he recovered but with the feeling that here at last life is very uncertain - writing to a brother he says the brother who comes here ought to have his work for eternity done.

The same mild submission characterized L when suffering in Africa as when disappointed in America - He murmured not but when the ways of providence were dark & adverse he was accustomed to say "what I know not now I shall know hereafter". And when upon his dying bed Br. Denney in view of his bereavement writes "I am distressed & my heart mourns. The peculiar mildness & amiableness of Br Laird has endeared him to me in no common degree & I felt that to be a Missionary with him was to be blest." The 3d & last attack was severe & soon did its work. During his suffering he quiet & calm & evidently enjoyed the comforts of

faith & hope" On the morning of May 2d. the dying Laird sung with considerable strength of voice

"Come ye sinners poor & needy"

And Come humble sinner in whose heart.

Words which always expressed the feelings of his humble heart.

In the afternoon bro. Binney sung a hymn expressive of confidence - L. by raising his hand expressed his concurrence in the sentiment.

Shortly after feeling that here he had no abiding city. & that his hour of departure was at hand. he requested his disconsolate friends to sing. "Farewell. farewell farewell dear friends I must be gone."

I have no longer stay with you".

And at every moment our departing bro. weak in body. yet in body girded for his last journey sung with much strength of voice Farewell. Farewell. My loving friends farewell. His remaining words were few. Being asked if he had any message to send to his friends in America - he replied "no it belongs to God & the Mission" If he had any request to make" he said my Harriet I charge you to be kind to her while she lives & when I am gone. But the spirit of Harriet as tho anticipating his departure started away before him - or rather her master sent his angels on May 3d which whispered "Enter Spirit come away." & on the 4th she welcomed her husband to glory. — Written by Sheddon.

Rev. Benjamin D. Wisner D.D.

The Providence of God, as developed in the government of the world, has ever been regarded by pious & reflecting minds, as replete with mystery. Many of its dispensations, especially towards the sins of his own planting, have baffled the powers of the most vigorous intellect, awed into submission the presumptuous spirit, gladdened the heart of the desponding saint, and exhibited to the Intelligent Universe, the important, but unwelcome truth, that "he reigns as Sovereign of the world, the Dispenser of all events." But though the hand of Divine Providence, has been thus mysteriously and signally manifested in various ways in his dealings with his creatures, though nations elated with prosperity have been humbled by his afflictive chastisements, and all nature proclaimed that there is an Eternal, Incomprehensible Being who governs all things according to his pleasure, though the Church of God in its different branches, has been frequently led to admire & adore the source of all its blessings, and to acknowledge that "God's ways are not as our ways, nor his thoughts as our thoughts" though all this be true; yet it is confidently believed the dispensations of Providence, have seldom been more mysterious, and call for greater humility, and devotion to his service on the part of his people, than those which relate to the fulfillment of the last Command of the Saviour, through their instrumentality. Not to advert to the slow progress of the Missionary Cause, since the commencement of the

Christian Era, the multiplied difficulties it has encountered in every age of the Church; we may remark, that the recent developements of Providence in reference to Foreign Missions, especially as connected with the Church in this land, are profoundly mysterious and give occasion for unfeigned humility & penitence.

Within a few years a large band number of the devoted band of Missionaries, who had determined to sacrifice their all on the Altar of Christian Benevolence, while successfully prosecuting their work, have been called to their heavenly rest. The amiable and devoted Laird, the modest & retiring Gould & Reed, the pious and indefatigable Morrison, the intrepid Munson & Lyman and others of kindred Spirit — all have ceased from their self denying labours, to reap their rewards in the mansions of everlasting bliss. Worcester Evarts & Cornelius, the able Secretaries of the American Board of Commissioners for Foreign Missions — have also been numbered with the Congregation of the dead. And now we are called upon to contemplate the Life and Character of another active & efficient labourer in the same cause — the lamented Wisner.

The Rev Benjamin B. Wisner was born in Goshen, (Orange Co N. York) on the 29th of September A.D. 1794. at the age of three years he removed with his father to Geneva Ontario Co. His father who was among the first settlers of that village, and one of the founders of the Presbyterian Church there, was by profession a Lawyer and for some time before his death held the office of District Attorney for the Western part of New York. During his absence from home on official duty in the year 1814 he was suddenly seized with the Palsy which terminated his life before his friends could reach him.

The Parents of young Wisner being active & exemplary members of the Presbyterian Church, remitted no exertions to impress on his youthful mind those religious truths that are seldom entirely effaced. Their instructions made such an abiding impression upon him, that often when secluded from the world, and when reflecting upon the relations in which he stood to his Creator, they would come to his mind with such vividness as to draw forth the penitential tear — and induce the firm resolve of devoting his all to the service of God.

The early part of Mr Wisner's life was spent in his father's family. and when not engaged in prosecuting his studies, he was actively employed in agricultural pursuits. in which he always took delight It was in this employment that he acquired that vigor of constitution and mental power which he so early exhibited, and which in after life he possessed in an uncommon degree. He frequently mentioned this happy experiment we are informed, to those who were about commencing, or were in the incipient stages of a liberal Education

He pursued his preparatory course of study in the direction of the Rev Dr Axtell, then Pastor of the Church in Geneva.

In September 1810 at the age of sixteen, he entered the Sophomore Class in Union College Schenectady. During his Collegiate Course, Mr Wisner was distinguished for his diligence in his studies, his correct deportment, his punctuality, and strict Compliance to all the Laws of the Institution.

It was during this period of his life that he formed those habits of perseverence, and regularity in the discharge of all his duties. that contributed so largely to his future usefulness

By bringing all the energies of his mind to bear upon the studies to which his attention was directed, and wholly contemning what has been very properly styled "an assumed

indication of native genius, consisting with many in a proud neglect of study", he laid the foundation for those energetic and well directed movements, which shone so conspicuously in in his subsequent Life. He graduated in the summer of 1813 ranking by general consent, as the most thorough & accurate Scholar in a class of more than ordinary talents.

Shortly after he graduated Mr Nisbet was invited to take Charge of the Academy in Johnstown N. York. He continued in this situation about a year, when in consequence of the death of his father, he was under the necessity of returning to Geneva where he remained one year engaged in settling his father's estate & in agricultural pursuits.

In the autumn of 1815 he entered upon his duties as Tutor in Union College. He held this office until the fall of 1816

In the year 1816 while connected with his "Alma Mater" the Spirit of God was pleased to deepen & renew the religious impressions which he had often Experienced, and in the early part of this year without any remarkable excitement of mind, he indulged an humble hope of reconciliation with his Maker, and shortly after connected himself with the Presbyterian Church in Schenectady, and commenced the study of Theology with the Rev. Dr Yates then Professor in College. As an instructor Mr Nisbet was admirably qualified. Says one who had ample opportunity of judging "Having been admitted to the Sophomore Class about this time, I full under his instruction in Mathematics and also in one or two classical authors and had at various times considerable intercourse with him. He was indefatigable in the discharge of all his official

duties, and as a teacher was generally respected for ability and sound scholarship. His bearing as a Christian and a gentleman, will always be remembered with pleasure by those who were admitted to his friendship"

In addition to his duties as Tutor, he in conjunction with another officer in College, took an active part in the religious interests of a large & degraded portion of the Coloured population residing in Schenectady.

On retiring from his office in College did after devoting a short time to the study of Hebrew. Mr Nisbet became a member of this Seminary in Nov 1810. While he was connected with this Institution he was remarkable for the same traits of character which had marked his previous course, & which were more fully developed when he assumed the ministerial office. An intimate friend of Mr N. in giving an account of his course in the Seminary remarks "That he had probably no equal among his fellow students in strength & clearness of intellect. The ease with which he mastered the most difficult subjects, and the clearness with which he presented them was a subject of constant remark among his companions. He here also exhibited that talent for argumentative discussion, which was probably the most prominent of his intellectual accomplishments. Whether in conversation or public debate, he had the power of presenting his subject in all its bearings, and with the greatest precision and force. In the Theological Society this talent was exhibited in a larger sphere. Whether one of the regular or merely occasional disputants, he never failed to command respect for the clearness & weight of his remarks, and the fairness with which he presented his subject.

"In this talent for debate thus early matured, Dr Wisner had in active life few equals in the country. His manner of discussion was so candid & amiable, that he was never known to produce improper excitement in others or to manifest it himself. He was scarcely less distinguished for his diligence than for his talents. He not only studied faithfully but he submitted to the most tiresome kind of intellectual labour; that of transcribing lectures, & compends more readily than any one about him. His punctuality was the result of principle. He felt under a moral obligation to attend to all the recitations and other exercises of the Seminary at the time appointed. "It was not to him a question; whether the exercise would probably be agreable or otherwise; or whether he might not as profitably employ his time in some other way. He felt it a duty to be both regular & punctual, and was therefore always found at his post."

As a Christian Dr Wisner while connected with the Seminary, was conscientious, devout and active. Religion was to him a rule of duty as well as a matter of feeling. And few of the students of the Seminary have ever been more useful to the inhabitants of Princeton than Mr Wisner during his residence here. He made the same impression of his superiority & excellence as the Superintendant of the Sunday School, that he made in the Seminary and was destined to make in every sphere in which he was called to act. In June 1820 he was licensed to preach the Gospel, and in the summer of the same year he received an invitation to become the Pastor of the Presbyterian Church in N. Brunswick. About the same

time. he was invited to preach as a candidate in the Old South Church in Boston, with which request he complied.
He was installed as Pastor over this Church in February 1821 and continued in this office about 12 yrs. During his ministry in Boston Dr Nisms exhibited in a remarkable degree that soundness of judgement — efficiency in executing plans of benevolence and devotion to the service of God, which were not surpassed by any of his cotemporaries. Ardently beloved by his Congregation and his associates in the Ministry, he exerted an amount of ~~direct~~ and important influence, on the interests of his own denomination, and over the benevolent institutions of N. England and in behalf of the cause, which he considered identical with primitive truth, that will ever be remembered with heartfelt gratitude.

During this period of his life Dr Nisms received several calls to occupy other important spheres of usefulness. He was chosen Prof. of Ecclesiastical History in the Theological Seminary of Andover; but after mature deliberation & consultation with his friends, he considered it his duty to decline the appointment. At the Annual Meeting of the American Board of Commissioners for Foreign Missions in October 1832, he was Elected one of the Secretaries to whom the correspondence of the Board was intrusted. For this office he was peculiarly qualified. His eminent practical talent — the ease with which he mastered the most complicated mass of facts, and reduced them to order in his mind — the breadth of view which suffered no important considerations to escape his notice — the prudence which enabled him to foresee & elude unnecessary difficulties — and the energy

with which he met & repelled those which were real and inevitable — all conspired to fit him in an Eminent degree for the station to which he was called. The question as to what was his duty in reference to this appointment was considered by Dr Nisbet with that solemnity & interest which the importance of the subject demanded. After much prayer & consultation, he considered that it was his duty to leave the interesting Congregation over which he had been settled for 12 Years. He accordingly Entered upon his duties as Secretary, of the American Board in November 1832; and Continued to discharge the duties of that office with alacrity and energy to the last scene of his life. "In the discharge of his duties" says his biographer "he frequently visited different & distant sections of the Church — became more widely known & extensively Esteemed; was the welcome & efficient representative of the cause among all its friends wherever he found them, and formed auxiliary Societies and Even Extensive boards, and systematic agencies at the South & West. All this seemed, and doubtless was auspicious to his health, and seemed to promise a prolonged course of years. His sight constantly improved and but a week or two previous to his death, he made the remark that his health was better, than it had been previously for four years. But the hour of his departure from this world had arrived. In the midst of his usefulness, and at a time when the cause of Missions seemed to call for the Zeal & Energy of such a man, the great Head of the Church was pleased to remove him to a better & a more Exalted Sphere of action —

The scene of his last sickness & death has been thus described by the Physician who attended him. Dr Wisner was taken ill on the 4th of February 1835. He returned from the Missionary Rooms, supposing he had taken cold, and took some slight medicine on retiring to rest. On Friday morning his disease exhibited all the distinctive marks of scarlet fever but without but without any threatening symptoms. Late however the coming night, there came on suddenly, great difficulty of breathing for a short time, and a great aggravation of all the symptoms. Saturday morning he spoke with extreme difficulty, & every symptom indicated extreme danger, and at night he began to be delirious. The delirium at first was only a slight wandering, occasionally, but it increased & became constant untill all the faculties of his mind were obscured by it.
He died on Monday Feb 9th in the 41st Year of his age.
From this statement you will perceive that there was no opportunity for any conversation except what was absolutely necessary, as the soreness of his throat rendered it exceedingly difficult for him to speak. Subsequently came on a delirium which took away all power of connected thought & expression. Yet there was something in the character of that delirium, or rather in the tone of feeling running through it, which exhibited in a high degree the state of his mind. I can scarcely conceive of any conversation that could have been held in the fulness of his intellect & in the near prospect of death, that could have given me so exalted an estimate of the depth* of his piety & the extent of his Christian attainments, as his remarks during those hours of complete delirium. At one time he was engaged in discussion with those who opposed his views at the West, at another moment he was in Virginia, at another he was arguing in Boston, — but in all these there was the same exhibition of Christian charity & tenderness. At another time in his delirium he feared

he had fallen into a grievous sin, and the sorrow with which he mourned over it, and the earnestness with which he prayed for pardon for the sake of Jesus Christ cannot be delineated
At some intervals when his mind was a little relieved of his delirium, he seemed to be sensible that it had been wandering and he more than once spoke to me of the apprehension that he might be left to do, or say, something wrong. — and then immediately comforted himself with the assurance that the grace of God would preserve him.
The closing scene was most affecting & impressive. Though the features of the dying were distorted by delirium, and he surrounded by weeping friends, his agitated voice was hushed by the sound of the word of God. and broke forth at every interval as soon as that sound ceased for a moment. and it was hushed again when that was resumed. This effect continued for three hours after every other mark of consciousness had disappeared. What was it that rendered the word of God such a talisman to calm the perturbed mind? It was not the tones of voice of a beloved companion who read; for the same voice had all the previous night been employed in the most assiduous and soothing efforts for that purpose in vain. The same effect was produced when the Bible was read to him by another.
It could not be any thing but his deep interest in the word of God; thus showing a mind intelligent to Divine things, while closed to every other topic. On the morning of his decease, he was heard to offer a prayer, and though often incoherent in language, yet it was full of pertinent & fervent supplications and closed with an intercession for the many millions
The sentence he was not able to finish without wandering

but it was obvious what was on his mind. It may also be stated that when one and another of his Christian friends came into his chamber, in the midst of his wanderings, he would at lucid moments say to them. "Consecrate all to Christ" "Make an entire consecration to Christ."

Such was the death of this beloved & useful servant of God. The time allotted for this Obituary will not admit of any further delineation of his character. Suffice it to say. that few men have lived in any age of the Church, whose loss has been more extensively felt, — whose lives were marked with greater evidences of entire devotion to God, or whose memory will be embalmed in the hearts of a grateful community, with more willingness than that of the lamented Missionary. Endowed by nature with an intellect of no ordinary character, and which was cultivated with the most assiduous attention — gifted with a disposition peculiarly amiable and lovely — and Christening the most devout affections. — he was an example of Christian fortitude, and entire consecration to God worthy of the imitation of every ambassador of Christ. To his beloved Companion — to his own religious denomination — to his fellow-laborers in the ministry — and especially to the cause of Missions, his loss will be great but we trust not irreparable. The great Head of the Church is fully competent to pour the balm of consolation into the troubled soul, and to raise up men of the same spirit and equal energy. While then we mourn over the departure of this beloved brother, in view of the loss to the church of God, and to the "many millions" for whose benefit he devoted his time & energies let us be resigned to the mysterious dispensation of Providence. Let not the dark cloud which may seem to hang over the great work of Evangelizing the world, induce the least

relaxation of Effort — or discourage any heart in the prospect of its ultimate accomplishment. Rather let all who have imbibed the spirit of Christ, and who are impressed with the importance of spreading the light of the Gospel among the benighted nations of the Earth, in view of the death of so many of the beloved Missionaries of the Cross, and of others whose lives were consecrated to the same noble object, be stimulated to more persevering Efforts in this glorious Cause. And relying upon the grace of God to give Efficacy to all human instrumentality — the long predicted Event "when the Kingdoms of this world, shall become the Kingdoms of our Lord & of his Christ" may soon be realized. For its fulfillment is secured by the immutable promises of Jehovah.

Wm. Y. Miller Transr. Compiled by A. H. H. Boyd

Aug 1st 1835

Obituary

Rev Wm Augustus Stevens the subject of this Obituary was the Eldest son & second child of Samuel & Eliza M Stevens, and was born on the 9th day of April A D 1809 at Compton the family seat in the County of Talbot Eastern Shore of Maryland. It was his happy lot to have a mother whose pious instruction & godlike example early marked out for him the course to pursue — and from whose heart, warm with maternal affection and glowing with Christian love, daily issued an earnest & importunate prayer for his spiritual welfare — which at length was graciously answered in the Conversion of her son to God, pouring a flood of consolation into her pious soul. His Early Education was under the direction of his parents and different tutors who genrally resided in the family. Previous to his going to College he manifested no predelection for a religious life, but rather lived in open neglect of all religion — not that he was by any means a scoffer at Religion but paying no regard to it. particularly when its injunctions interfered with his pleasures. About the 17th Year of his Age he was accompanied by his father to Jefferson College in Penn. and had not been a great while at that institution, when he became the subject of a revival of religion which then extensively prevailed among the Students by which many of them were awakened to a true sense of their condition in the sight of God. I am sorry to say that I could not obtain a particular account of his Conversion; but suffice it to

- say, that his views were entirely changed, his heart, as he afterwards gave the most satisfactory Evidence received. and his future plans & pursuits entirely abandoned for the ministry upon the duties of which he afterwards entered with such fervency of Zeal & devotion to the cause, which was crowned with almost unexampled success. He left Jeff. College in the year of 1823 or 4, returned to his parents, remained a short time with them, and proceeded immediately to Yale College, where he remained one year. Of the particular object of his attention while at that Institution we have no information.

After his return from Yale he abandoned his determination of Studying Theology at Andover & Entered Princeton.

Having remained here some time, he left. took license of the Presbytery of Baltimore, returned to his father's & after remaining a short time at home, he went to an adjoining County and spent some time in preaching, thence he removed to Norristown Penn. & after remaining in that place a short time, he removed to Westchester, Chester Co. Penn. and formed the design of organising a Church in that place, which was considered by some as almost fanatical. There were perhaps but two or three individuals of the Presbyterian denomination in the place when he first took up his residence there. Difficulties surrounded him on every side. But although the undertaking was arduous its success was complete. Those difficulties did but increase his ardour and Endued him with a spirit similar to that of the Apostle Paul. he strove to preach the Gospel where a Presbyterian Church was not yet organised, lest he should build upon another man's foundation. and should have occasion to boast of another man's line of things made ready

to his hand. After labouring 3 or 4 Years amid many circumstances of a discouraging nature - yet excited to diligence by the evidence that the seed which he endeavoured to sow was taking root & springing up he organised a Church of 70 Members most of whom were gathered into the fold by his labours. Accordingly a Splendid Edifice was erected for a place of Worship & that Corner of the Lords vineyard began to assume a cheering aspect. But it was not the will of the great Head of the Church - that he should long lead & feed the little flock which he had gathered. The seeds of disease were already implanted in his vitals and were caused to germinate as he himself supposed by taking cold on coming out of a warm, crowded room into the night - air, without taking care to prevent too free an action of the cold air upon his lungs - In the days of his best health he possessed a fine manly form, ruddy, robust & commanding, but withal delicate and as the event proved unsound. The pen of one who supplied his pulpit for a few weeks during his last illness thus discribes him "Mr Stevens certainly was peculiarly gifted. His mind was of a fine mould, accurate, clear, Elevated & comprehensive. "Careless of detail, but adapted to seize hold of the prominent points of a subject and present them in bold relief for practical Effect. "The beautiful rather than the sublime was his Element) There was a chastened ness in his conception, which exhibited taste and a polish in his diction to express it appropriately. This no doubt arose from his always writing & committing his sermons which he always did. There was a certain fascination in his address which while it surprised vanity secured attention and fixed impression. He was not impassioned, but pathetic; not illogical, yet not abstract; argumentative when he chose, but pleasant & winning even when compelled to controvert)

He possessed a versitality of talent, which had the singular property of rendering him sociable with all, to the extent of becoming all things to all men for the purpose of winning some. He knew however when to set just bounds & to shun the unwholesom influence arising from too much familiarity with the things of the world.
Mr Stevens had but 4 months before his decease, been installed Pastor of his Church by the Presbytery of Newcastle to which he belonged and had preach'd but one Sabbath afterwards when the symptoms of declining health, induced him to relinquish his labors & try the effect of travelling & relaxation.
During his absence his place was supplied by Elias Ely, who was known to many of those present, who but just completed a two months term of labor for his master, when he returned to Connecticut to die, at the paternal mansion, thus preceding a few days the Beloved Brother for whom he laboured during his absence in quest of health. How transporting must have been their interview beyond the grave, whose feelings had but a little before been elisted in watching over the same flock.
Finding his health but little if any improved by his journey he returned from the Springs in N. York whither he had gone for the improvement of his health, and after languishing for two months in Westchester & vicinity flatter occasionally with some apparent change for the better, he drew near his final departure. Prayer without ceasing was made by the Church for his recovery — special Prayer meeting, were appointed & well but the purposes of God was fixed & unchangable, his course was run and his labors in the vineyard below was no longer required.
Every favorable symptom in his case was caught by his anxious and afflicted parishioners, to excite a ray of hope for his recovery

but no anxiety, no importunity in prayer on the part of his relatives and beloved parishioners, could induce the most High to recall the mandate "Remove him from you scene of affliction to the glorious mansion prepared in Heaven for him by his blessed Redeemer"
A complicated disease involving several of the vital parts presented such dubious and conflicting symptoms; as to baffle medical skill and render the proper treatment difficult. A marked alteration for the worse a short time before his decease awakened apprehension of the issue; and a difficulty of breathing occasioned probably by water in the Chest soon confirmed these fears and left the emaciated frame to take its rest. Fondly had maternal tenderness watched and cheered the pillow of a dying son, for days & nights & weeks together and it was hoped that he would be able to attend at the Church with the members of his Presbytery in a few days about to convene in it. "but the Lord's ways are not as our ways" death arrived and his remains were interred on Sabbath immediately preceding the meeting of Presbytery in his Church. The nature of his complaint deprived one who was much with him in his last illness, precluded the expression of his feelings, but from much that had passed in conversation before, we infer that death was not a terror to his mind
Calm, collected, leaning on trust on all sufficient grace, he has passed from our view to join the Choir of the redeemed above. His spirit took its flight on the morning of the 3d. of Oct. A.D. 1834 at Warwick Furnace Chester Co. Pa. surrounded by his relatives
It is useless to add that he died universally lamented. Thus in the morning of his days in the meridian of his usefulness our Bro has bidden us a long farewell — but the numerous train of relations and friends that survive him sorrow not as those who have no hope — When this corruptable shall

have put on incorruption", we hope to see him again in the kingdom
meaning a crown of Glory, encircled with a bright halo of redeemed spirits who
recognise him as their spiritual father. "Write blessed are the
dead that die in the Lord; yea saith the Spirit that they may
rest from their labours and their works do follow them"
So great a shock to his mother was his death, that she survived
him but a short time, when her willing spirit was loosed to
unite with him in celebrating in celestial strains the praises
of their common Lord & Savior, who had distinguished them
by his grace upon the Earth, and Early dismissed them from
this toil here to receive the recompense of reward to which
they had respect.

Wm Y. Mills Transr Compiled by John Dunlap
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Aug 9. 1835
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